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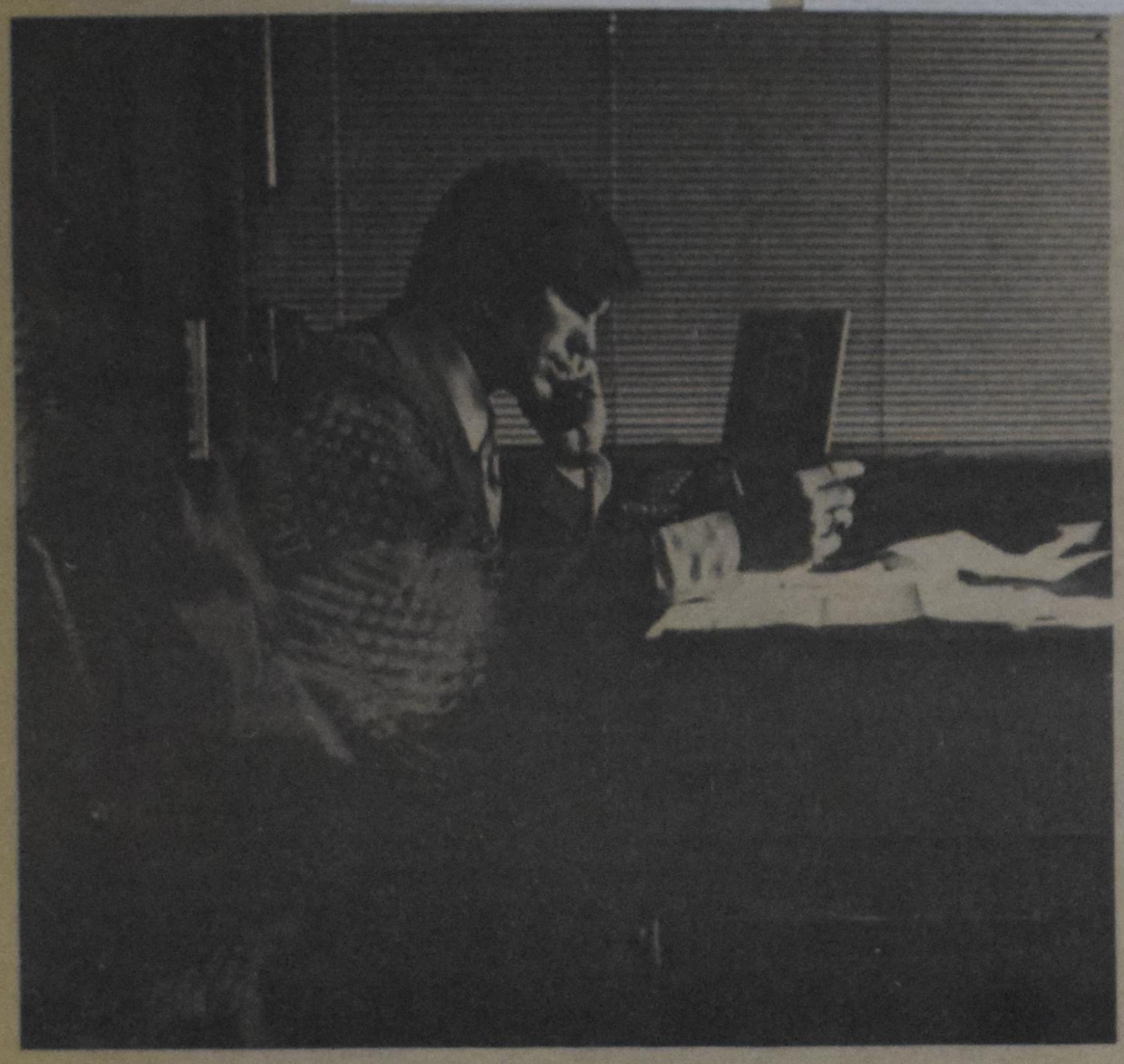
CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1720 NOVEMBER 23, 1979



Corporate Chairman talks about business ethics

A series of seminars designed to bring Calvin College students majoring in economics and business administration into contact with business leaders throughout North America, begun last year, resumed October 10 with a visit to campus by James F. Bere, chairman of the board of the Borg-Warner Corporation. He received Calvin's Distinguished Alumni Award in 1968.

Besides speaking to several classes and chatting informally with students, Bere spoke at a luncheon in the Commons at which Calvin students were mixed at tables with local business leaders. His topic was "Ethical issues in business decision-making."

Head of a multi-national corporation that employs 60,000 workers, Bere made clear he was speaking as a committed Christian. "There is a not uncommon attitude," he observed, "that Sunday is religion, Monday is business, and the two should not be mixed up. But ethics and morality do not change on the stroke of Sunday midnight." He said a student he met at another seminar later wrote: "As you know, I am graduating this year, and I feel caught in a dilemma. I like the business activities I have seen. But from everything I have heard and read, to be successful, I would have to compromise almost every ethical standard I have been taught."

A number of young people, Bere continued, "have said or written similar things to me. That concerns me because it simply is not true. No business, large or small, can abuse its personnel, cheat its customers, or disassociate itself from society and remain in business for very long."

Business does, he added, have something special to be concerned about in the ethical area. "But organizations in themselves cannot be ethical. Only the individual is an authentic moral agent. Only individuals can stand before His throne and be held responsible for their own act," he said, referring to Prof. Henry Stob's book *Ethical Reflections*.

Persons in business are not "automatically on the side of the angels. Many have come close to the edge of sharp practice, or even passed it, including some who piously attend church every Sunday." But the larger the organization the more difficult shady dealing becomes because a large corporation, "far from being a unified entity, is a complex of checks and balances. Skeletons rarely stay hidden very long."

Citing his own company's "quite simple" code of ethics, Bere explained: "Meeting legal requirements is only the starting point. We expect no manager or professional to be asked, or knowingly permitted, to do anything that he or she would not be happy to tell a spouse and children about — or to see headlined."

Beyond that, he said, "We have a set of understood rules: Compete fairly. Make an honest, dependable product. Obey the spirit as well as the letter of the law. Try to give dignity to work. And do our best to meet our social responsibilities."

All of this, Bere added, is within the framework of the need to earn a profit. "Because without a reasonable profit the business could not survive to do anything else. But profit and ethical standards are not incompatible."

Students also took part in afternoon sectionals to examine ethical issues in: the purpose of the firm, the relationship of the firm to the employee, and relationship of the employee to the firm, and the relationship of accountant to client.

Woodstock rebuilds its community

by Henry Eshuis

Rev. Eshuis is pastor of the Maranatha Christian Reformed Church in Woodstock, Ont.

Life is slowly returning to normal in the Woodstock, Ont. community following the destructive tornado that raced through the area last August 7. The material wounds inflicted on many residents have begun to heal, although the scars can still be seen everywhere. And it will be a long time before every trace of destruction will have been removed completely. Spiritually and mentally this experience has also affected the community very deeply. What happened that August evening is indelibly etched in the minds of people, and time and again it still surfaces in many conversations. In some instances that has served as a stepping stone and a point of contact in our outreach with the Good News of Jesus, the Healer of life.

Also the Christian Reformed community has begun the long, slow process of rebuilding. Families are repairing or rebuilding their homes; farmers and businessmen are also re-establishing themselves. The Maranatha Christian Reformed Church and the John Knox Christian School are also making plans to rebuild as soon as possible.

Presently both the Covenant and Maranatha churches are making use of the Knox Presbyterian Church for worship services and some of the church activities, while other activities are spread out over other facilities in the city such as the Emmanuel Reformed Church and private homes. The John Knox Christian School is renting a vacant school from the Oxford County Board of Education. It is a rather small school, and a number of portable classrooms had to be rented to provide additional room. And since the school is located in Burgessville, some ten miles south of Woodstock, the transportation factor brings along considerable additional cost. It is far from an ideal solution, but we make do until we return to our own facilities next September, the Lord willing.

It was beautiful to see how people pulled together and helped to clean up

Cont'd on page 6

Flying high

by John Martens

Mr. Martens is a contributor from Listowel, Ont.

Sunday, October 21, about 9:30 p.m. We had just left church after the evening service in Listowel, Ontario, when we heard them coming. From the North they were approaching, their voices in a confused babie reaching us from the pitch dark sky.

The sounds of the approaching flight of geese came closer, until the reflection of the town lights exposed them fairly clearly to our surprised view. Their voices were louder now, straight above us and the distinctive voices of individual birds could be made out. Slowly they were passing over the town and we were able to make out clearly two large "V" formations, flying at an altitude of perhaps 300 feet or so.

Excitedly cackling and honking as if encouraging each other, especially the weaker ones among them, their voices could also have betrayed exhilaration and excitement, while they were soaring onwards to their destination, the coastal regions of the Carolinas in the United States.

And then they disappeared again from the circle of light cast upward by the illumination of town. Long after they again entered the darkness of the night, their voices still reached us. Then also these fell still and we knew that another contingent of Canada Geese, guided by their built-in compasses, was safely and steadily progressing on its course toward its wintering grounds.

It was indeed a great manifestation of the beauty and harmony the Creator has laid in his handiwork. The mystery inherent in the annual bird migrations has never been properly explained and it never failed to fascinate us. How come the feathery migrant, often travelling by night, finds without fail his destination as did a thousand bird generations before him? Such thoughts crossed our mind, while we stared at the sky, alive with the greeting of our fellow-creatures, brothers and sisters as St. Francis would have called them. We knew a beginning of the answer, or so we thought, and the experience of the moment gave us a clearer perspective of a well-known truth.

For as the Creator programed the birds to seek, at the appointed time, a safe place of refuge from winter and starvation, so mankind was handed his own travel program to serve as his guide.

When man looks for directions in the Bible and follows the road laid out for him on its sacred pages, he will find points of reference on the way, for its comforting words will sustain him and give encouragement just like the lights of towns and villages seem to guide the Canada Geese. And so it was ordained to be by the Creator.

In the distance, once more a faint cackling reached our ears, as if confirming and in approval of his heartfelt Amen.

VIEWPOINT

Reformation within the church

It is against all Reformed and Presbyterian principles to have the variety of denominations in Canada and the United States that we have. The creation of the dozen or so Reformed and Presbyterian denominations is normally referred to as the "separation principle."

Professor W. Stanford Reid, occasional contributor to *Calvinist Contact*, in an article in *The Presbyterian Record*, says that the "separation principle" is not a truly Reformed or Presbyterian one.

In supporting his position he points to the New Testament and to leading theologians of the past. Jesus followed no such principle (to divide and separate and form little groups), and the disciples of Jesus did not either, for after Pentecost they did not separate themselves from the temple and the synagogue.

During the Middle Ages there were several non-conformists who sought to purify a corrupt church from within and they set up separate bodies only because they were forced out and thus compelled to do so.

Luther, Zwingli, Calvin and others did the same, not seeking to separate from the Roman Catholic Church but, trying to reform it from within; however, the opposition they received made separation inevitable.

John Knox in Scotland and Thomas Cartwright in England followed the same path of non-separation. Knox "urged those who later came to be known as Puritans, not to separate themselves, but to strive for change and reform from within the church." Cartwright, the leader of the Presbyterians in England, refused "to separate himself from the Anglican church . . . To seek for reform from within was the principle which these men adopted," Dr. Reid said.

Their insistence as well as that of others could, however, not prevent the rise of the idea of separation. Over the years this has led to a multiplicity of Presbyterian and Reformed churches. The reasons for separation have been many, ranging from such matters as whether hymns and not just psalms could be sung in church to basic doctrinal differences. Doctrinal indifference has also been a cause for separation. Desiring to stand by the truth, many could not go along with the formation of the United Church in Canada in 1925. More recently this has repeated itself in Australia in the formation of the Uniting Church.

No church is ever perfect, and so is always due for reform. "Indeed the Latin adage: Ecclesia Reformata semper reformanda est — The Reformed Church must always be reforming itself — goes a very long way back in the thinking of Presbyterians. This does not mean separation, but a striving for reform within the church. Separation from the church is not a Presbyterian principle, but maintaining the truth against all odds, always has been and may it continue to be so."

Within our Reformed denominations, the preservation of the truth has repeatedly been the moving force behind separation. As a result, we have seven or so different representations of the truth as reflected in the various Reformed denominations with Dutch roots.

I dare say that within each of those seven denominations there are at least two points of view which differ when it comes to the preservation of the truth.

A Reformed church must always be a reforming (changing) church. That formed the foundation of the work of people like Luther, Zwingli and Calvin. Unable to reform the Roman Catholic Church from within, the Reformers were forced to separate themselves from the church which they loved.

That kind of reformational commitment oftentimes seems lacking today. Each denomination, however small it may be, faces its share of struggles and conflicts as it attempts to preserve the truth. Denominations must attempt to remain united so that the cleansing fire of reformation can take place from within.

Words like separation and individualism and independence seem to be creeping into our vocabulary all too easily. Those with differing views would rather "switch than fight." It is becoming increasingly easier to create a new denomination rather than to remain a unified, reforming church.

Christ did not know separation. He did not preach separation. He preached unity: the body of Christ. Christ preached the Truth and His Church chose to interpret that Truth in many different ways.

Perhaps the creation of a United Reformed Church of North America is too much to ask, given the diversity of thought and doctrinal interpretations, but there is surely merit in having each denomination undertake a constant reforming process. Reforming implies change. A Reformed church cannot stand still. But as it moves it must continue to maintain the truth.

Keith Knight

Islam's doctrine of last things

by Johan D. Tangelder

DATELINE: THE WORLD

Of all religions, Islam is the most "other-worldly." Not this life, but the life to come is of supreme importance. Yet the Islamic teaching on the hereafter leads to spiritual death. Its view on the doctrine of the last things is a strange mixture of Jewish and Christian teaching, animism and folklore.

Islamic funeral practices testify that the doctrine of the immortality of the soul is not disputed. The dead do live on in a spiritual state. The deceased Muslim is buried in a grave of ample size so that he can sit up when interrogated about his orthodoxy by the angels Munkar and Nakir. The body is laid on the right side with the face toward Mecca. Before the grave is closed, the correct answers for the angelic examination on the teaching "Who is your God, Who is your Prophet?" etc., are prompted into the dead man's ear by two fikis (tutors). These funeral rites vary in different cultures.

The last day, the day of judgment and resurrection, figures predominantly in Muslim thought. Allah's purpose in creating the world was to test man in respect to his works in view of the final judgment. On that final day Muhammed will act as the protector of the believers. Not Jesus Christ, but, Muhammed will have the most important place. On the day of judgment, which is preceded by terrible disasters in nature, all the dead will be raised and judged by Allah. The books will be opened by the recording angels and Allah as judge will weigh each man's deeds in the balances. The good will inherit paradise and will celebrate the final triumph with Allah. The evil-doers will be condemned to hell.

The highest good in Islam is the sensuous happiness of the individual. This belief is carried over in the teaching about heaven. Heaven is described in sensual language. Those admitted to heaven (or paradise) will recline on soft couches, drinking cups of wine handed them by the maidens of paradise; of whom each man may marry as many as he pleases.

The faithful Muslim is promised all the physical, mental and spiritual desires of mortal man. All human aspirations will be fulfilled.

Hell is described in the symbolism of a large grotesque monster that stands ready to devour the damned. In tradition hell is described as a hierarchy of concentric circles in the shape of a crater, above which is a bridge as narrow as the edge of a sword. Everyone must cross that bridge to enter paradise, and those who fall are received by the craters of hell, below. The infidels are those who fall and the devout Muslim will stand firm. Whether or not the infidel will stay in hell seems to depend on Allah's will. Since he is omnipotent and his will is arbitrary, he can do and will all things. So the punishment in hell is not of uniform duration.

In the Koran, one passage reads: "They for whom the balance shall be light are those who have destroyed themselves in hell and shall dwell there forever." According to another passage, however, "The damned shall be cast into fire . . . they shall dwell there so long as the heavens and earth shall last, unless God will otherwise;" and according to the traditional saying of Muhammed, ". . . he shall make men come out of hell after they have been burned and reduced to cinders."

Islam is of man and not of God. Life is not in Muhammed but in Jesus Christ. The Christian faith is in direct antithesis to Islam. King Jesus reigns today. "God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2: 9-11). And the apostle John writes about this same Jesus:

"You are worthy to take the scroll
and open its seal,
because you were slain,
and with your blood you purchased
men for God
from every tribe and language and
people
and nation.
You have made them to be a kingdom
and
priests to serve our God,
and they will reign on the earth" (Rev. 5: 9-10 NIV).

"He who testifies to these things
says, 'Yes, I am
coming soon.' Amen. Come, Lord
Jesus" (Rev. 22: 20 NIV).

CALVINIST CONTACT

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LETTERS

Halifax church commissions medical missionary to Nigeria

by James LaGrand

Rev. LaGrand is pastor of the All Nations Christian Reformed Church in Halifax, N.S.

Dr. Hendrik and Mrs. Cathy Visser were commissioned recently to serve under the Christian Reformed Board of World Missions in the Mkar Christian Hospital, Nigeria.

This introductory term of three months in foreign mission service is an opportunity for the Vissers to explore actively the call they have considered prayerfully for several years. They asked the commissioning congregation, and others throughout the denomination, to pray for them in their healing ministry overseas and also in seeking the Lord's will for their future service in His Kingdom.

For the All Nations Christian Reformed Church in Halifax, the commissioning service not only focused our opportunity to support Henk and Cathy with our prayers and offerings, but, also gave us an occasion to celebrate the church's ministry to all nations and to thank God for the gifts He has given our members and the many opportunities open to us for diaconal service, far and near.

From left to right are medical missionaries Dr. and Mrs. Hendrik Visser, deacon Arnold Visser (no relation), and elder John Orkar. — Wamboldt-Waterfield photo.

The Halifax congregation is conscious of a particular debt to the Church of Christ in the Sudan among the Tiv, and so Henk and Cathy's involvement in the diaconal work of that church has special meaning for us.

During the past years our fellowship has been enriched and our vision of the Kingdom of God has been enlarged by the Orkar family, who came to Canada from the Church of Christ in the Sudan among the Tiv. Dr. John Orkar, who completed his Dalhousie University Ph.D. degree program at about the same time that the Vissers travelled to Nigeria, has served our congregation as an elder for the past two years. After his early training by the church in Nigeria, John received a degree in theology in Winnipeg. Since coming to Halifax, John has served as a delegate to synod, as a member of the Synodical Committee on Race Relations, as a delegate to Classis Eastern Canada, and as an exhorter in Maritime Christian Reformed Churches. John's special gifts and willingness to serve are widely known and appreciated, so it is not only the All Nations congregation that rejoices in this special way in the sending of the Vissers for service in John's church in Nigeria.

As it happened in the providence of God, John Orkar was the Vissers' district elder during Henk's last years of medical training. Perhaps the Vissers are the first Christian Reformed missionaries whose preparation for the foreign field included spiritual leadership and direction in their home from a member of the church they have now been sent to serve overseas.

A generation of Pacifists

Dear Sir:

Reading your Editorial Viewpoint (C.C. Oct. 19) in which you visualize the position of the Christian Reformed Church in the year 2000, I want to make some comments. In this editorial you said "We should all be seriously concerned about the survival of the Reformed Denominations" and you ask the question: "What will happen to our world and life view, a concept which we hold so dear to our hearts?"

In reply to this I have noticed recently that this Biblical life view is changing in the C.R.C. For the better? No. In this connection I was surprised to read in *The Banner* (May 25), some months ago that Calvin Seminary students were distributing leaflets protesting excessive defense spending. As one participant is quoted: "If we trust God we don't have to rely on military strength alone for our sense of security, so we can channel our money for the needs of the poor." I ask myself is this releasing the spirit of the new generation of professors and students at Calvin Seminary, and if so, I am afraid it will be the beginning of the end of our Calvinistic heritage in the C.R.C.

The Bible tells me that the task for every Government is to protect its citizens from evildoers and that we, as a result from this protection, can lead a quiet and peaceable life in all Godliness and honesty (I Timothy 2).

Is Calvin Seminary becoming an institute with pacifists, and are these students and their professors not understanding human nature anymore, as they ought?

Christians should be realists and not day-dreamers. Calling for the banning of nuclear weapons would be very nice for all of mankind, but, as long as the men in the Kremlin, with their bands of gangsters are planning to dominate the whole world, and bring us with all other people, into a state of subjection and slavery, the Western world (U.S.A.) will do well to keep themselves armed to the teeth.

If we should listen to these foolish pacifists, I fear we would find ourselves in a position that one morning we will wake up and hear the announcement: "Attention America: We are marching our troops into Europe and if you resist you will be annihilated."

What do you think the response will be? It will be: "Let it go, let it go, because we don't like to be bothered, what we want is peace, peace in our time." But what will happen then? Solzhenitsyn gives the answer: "I have been a slave all of my life. All the Russian people have been born slaves. The situation is plain: if we look around in the world, what is happening, we must be concerned. Do we want to become slaves from such an inhuman society, a communistic system which is a religion of hate, while Christianity is a religion of love?

Herbert Goodhoofd Sr.
Richmond Hill, Ont.

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Church Page

Education classes in our church

The main reasons of the catechetical instruction are:

• To encourage students to know and love the Scriptures.

• To impress upon the students the importance and authority of the Scriptures, because they are God's inspired Word.

• To impart to the students a sound, factual knowledge and understanding of the teachings of the Chr. Ref. Church, as well as a general knowledge of the history of the christian church.

• To impart to the students a sound, factual knowledge and understanding of the Holy Scriptures.

• To encourage students to love the Lord Jesus Christ to commit their lives to him, to profess publicly, their faith in the Triune God and so to become participants at the Lord's table and members in full of the Chr. Ref. Church.

• To challenge and to call students to give their lives freely out of thankfulness for all Jesus Christ has done in the service of his church to the praise of Jesus Christ their Lord.

All parents will be encouraged and expected to send their children to the catechism classes regularly. All non-confessing young people and adults are expected to attend classes or make special arrangements with their district elders.

Calvary Chr. Ref. Church
Chatham, Ont.

All Christians are commissioned for this task

A new season in underway. At the meeting held on August 28th a new Evangelism committee was formed. At this time Gary De Jong became the official person to take the C.E.T. program. Last Spring the Standard Church made the kind offer to train one of our people, who in turn will come back and begin the C.E.T. program in our own church.

Here is an excerpt from the "Reach" newsletter put out by the B.O.H.M. "Congregational Evangelism Training has been perhaps the most significant evangelism development in the Christian Reformed Church during the 1970s. From church to church, the testimonials continue to come. Churches are benefitting through it both in outreach and inreach."

We ask that you will back Gary with prayers and words of Christian encouragement as he starts his training this fall.

As a retiring member of this committee, I wish to ask your support for the new committee and its undertakings. We hope this support comes in the form of active participation as well as your prayers. It is a misconception to think that the work of reaching out is solely the committee's responsibility. In actual fact, the committee is there to stimulate the congregation to do its duty to reach out and bring the Good News to others.

Jesus clearly spoke these words of the Great Commission not just to a committee — but to everyone who wants to be called his disciple: "Go therefore and make disciples of all the nations . . . " (Matt. 28:19). Are you a disciple?

Willy Michel,
Bethel Chr. Ref. Church,
Brockville, Ont.

Put your money where you heart is

For several months the consistory has discussed the need to review and help stimulate the giving patterns in the congregation. The treasurer, clerk and vice-president have been appointed to review our contribution and visit those who appear to be delinquent, taking into account all family circumstances that may be causing financial burdens. The committee will also help prepare the church budget, make recommendations regarding staff salaries, and present quarterly reports to the consistory. The treasurer reported that $39,209 was received during the first six months, of a total budget for the year of $115,419. Obviously there is a need for each to review his giving and for all of us to give as the Lord prospers us.

First Chr. Ref. Church,
Sarnia, Ontario

Church News

Canadian Reformed

Called

— to Burlington (West), Ont., Rev. W. Pouwelse of Bergentheim, The Netherlands.

Accepted

— to Winnipeg, Man., Candidate B.J. Berends of Hamilton, Ont.

Declined

— to Brampton, Ont., Guelph, Ont., and Neerlandia, Alta., Candidate B.J. Berends of Hamilton, Ont.

New Clerk

— Hamilton, Ont. — Mr. L. Knegt, P.O. Box 6421, Station F, Hamilton, Ont. L9C 5S3.

Christian Reformed

Declined

— to Abbotsford (Second), B.C., Rev. Henry Jonker of Edmonton (Maranatha), Alta.

— to Whitby, Ont., Candidate William Suk of Georgetown, Ont.

Accepted

— to Georgetown, Ont., Candidate William Suk of Georgetown, Ont.

Address Change

Rev. Lammert Tenyenhuis, 4880 Jepson St., Niagara Falls, Ont. L2E 1K1 (416) 356-1972.

New clerk

Calgary (Maranatha), Alta. — H.J. Vleeming, 21 Glenfield Road S.W., Calgary, Alta. T3E 4J5.

A joyous occasion for Shalom Church

On Friday, October 12, 1979, the Shalom Chr. Ref. congregation of Brantford installed her first pastor, Rev. John W. Jongsma, in a service of praise and dedication to the Lord. The service was led by Rev. M. Contant, who has served as our Counsellor during our period of vacancy. Rev. B. Nederlof of Hamilton in his sermon, "Receive the Word," based his words on James 1: 21(b): "Receive with meekness the implanted word, which is able to save your souls."

Rev. P. Stel of York and Rev. J. Poelman of the First Chr. Ref. Church of Brantford also participated in the service along with two young people who presented musical numbers. Greetings were extended by representatives of neighbouring churches and the Brantford Ministerial Association. The service was closed with the singing of the well-known hymn, "Now Blessed Be Jehovah God."

The Shalom congregation shares the church facilities with the First Church on Patterson Avenue in Brantford. Services are held at 9 a.m. and 5 p.m. If you are visiting in the area, we would be pleased to have you join us in worship.

The Shalom Congregation.

An anniversary for Rev. Dresselhuis

On November 28th, it will be 25 years that Rev. John E.F. Dresselhuis, presently Seamen's Chaplain for the Chr. Reformed churches of Classis British Columbia, was ordained as a minister in the Gereformeerde Kerken in Nederland. Right from the start he was involved in the specialized and difficult kind of ministry that still appeals to him, looking after the spiritual needs of those who live on the water.

The Reverend's first church was in Lobith, The Netherlands, a small border town on the Rhine. Here he looked after the people that plied the Rhine in huge riverboats, visiting the families on board their vessels when they were in port. International of character was the work, already at the very beginning of his ministry, since his congregation was made up of Germans, Frenchmen, Belgians, Austrians, and others of various national backgrounds.

In 1959 he and his family emigrated to Canada, where his first congregation became the Maranatha Chr. Ref. Church in Belleville, Ontario. From there they moved on to the Ottowell Chr. Ref. Church in Edmonton in 1962 and in 1966 to Brandon, Manitoba. In 1970 the call and opportunity to the Seamen's Ministry in B.C. came and Pastor Dresselhuis and family moved to Vancouver.

Yearly hundreds of ships, freighters, and cruisers are visited by the harbour minister with the assistance of ship visitors in the various harbours. Christian literature in more than fifty languages is handed out and tapes and cassettes are used as well. The action "Christmas at Sea" yearly produces thousands of parcels from many churches and societies to be placed on ships that will be at sea during the Christmas season.

We are grateful for the Lord's blessings upon this seamen's ministry by Rev. Dresselhuis and his assistants, and we pray that the Lord will continue to grant them strength and guidance.

Since the members of his own congregation are literally scattered all over the world, which makes it complicated to get them together for a celebration, his home church, Vancouver First, will commemorate with their associate minister at a congregational dinner, his 25 years in the service of the Lord.

M. Jens, clerk

Pastoral Pondering

Love your neighbour when the going's tough

Some years ago the World (Canadian) Home Bible League published the Living New Testament under the title, *The Greatest Is Love*. Undoubtedly that theme has been gleaned from the famous chapter on love, I Corinthians 13. It is interesting how many couples choose this passage of I Corinthians as their wedding text. To be sure, it is a beautiful passage and indeed very fitting for such occasions.

However, I become increasingly convinced that I Corinthians 13 is even more fitting during later stages in marital life. I wished that couples who experience marital conflict of one sort or the other would believingly turn to this love chapter. With all the excitement and enthusiasm on the wedding day it is not so difficult to be turned on by such a passage. When you are floating on the clouds of romantic love, even the word "love" sounds like a sweet melody. But where "love" really counts is not on the clouds, but where you rub elbows together, where there is friction and disagreement, when you feel irritated, when you feel that there is nothing between you anymore, nothing that really holds you together. In other words, the love of I Corinthians 13 is highly relevant where that romantic feeling has disappeared.

Love is finally, not a feeling which makes you float like a feather, but love is an act of the will that spurts you on to action, to deeds of kindness. Love does not mean that you are driven by your feelings, but you are driven by obedience. Such an obedient love makes life rich and meaningful. And by the way, it is very hard to practice, for it is highly unnatural. One needs the grace and Spirit of Jesus Christ, and besides that, you have to become like a child.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, Ontario

Your theological views, your concern

Many people have read books by Hal Lindsey. His writings have received a positive response from many of them. Considering his emphasis on the future, that's not so strange. People are curious about the future. Many Christians also have embraced new theories or old recycled views readily, even though the Biblical basis for such views was suspect. But that people who are raised in the Reformed faith fall for Hal Lindsey so easily should raise some eyebrows. With a good understanding of the covenant and of the unity of the Scriptures, we should be armed against the theology of a Hal Lindsey. Two books written by T. Boersma and C. Vanderwaal, published by Paideia Press, are very helpful in understanding why Hal Lindsey's work is harmful to the cause of the gospel. His view of the Bible may be interesting but it is not sound. But why not buy one of the books by Boersma or Vanderwaal and find out for yourself why Hal Lindsey should never count you among his followers?

Pastor A. Van Geest
Ebenezer Chr. Ref. Church,
Trenton, Ontario

Canadian, eh?

Canadians. I am a Canadian. What is this irksome habit in this congregation, calling some people "Canadians." I do not like this use of the word. It is discriminatory, a rotten comment which makes some of us feel like outsiders. Please don't use that word unless you say it of yourself and you're proud of it.

Rev. H. Getkate,
Maranatha Chr. Ref. Church,
Belleville, Ontario

Free Reformed Church warns members against worldliness

The Free Reformed Church of North America, at its meeting of synod on August 30, expressed a pastoral concern for its members in the area of worldliness.

As a result, the church's committee on ethical matters prepared a pastoral letter on worldliness, copies of which were sent to all confessing and baptized members in the denomination.

The following is the text of the letter.

With regret the Synod of the Free Reformed Churches has noticed that many secular thoughts, customs, habits and forms of entertainment are increasingly affecting members of our congregations, as if these were acceptable to Christians. In view of this, Synod wishes to remind our members of the doctrinal and ethical principles of Scripture relating to these issues.

We confess that the Bible is the infallibly inspired Word of God, sufficient and authoratitive for faith and life.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3: 16).

While Christ gathers His church out of the whole human race, her calling while she remains in the world is to reflect His holiness (John 17: 15-20, I Peter 1: 15,16). Scripture exhorts us not to conform ourselves to the pattern of the world's practices, but by spiritual separation from the world, to consecrate ourselves to God in our thinking, speaking and acting (Rom. 12: 1-2).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? "And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6: 14-18).

Friendship with the world and love for the riches, pleasures and practices of the world are not only great dangers and hindrances to spiritual life and growth, but are contrary to love for God.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2: 15-17).

We need not abstain from contact with the world, nor deny authority to those placed over us. But in order to be a Christian witness in the world a distinct life-style is important.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are of the light of the world. A city that is set on a hill cannot be hid...

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 13,14, 16).

In the light of the above principles the following exhortations come to us on the basis of God's Word:

1. Scripture exhorts us to strive to the utmost of our ability every day, to adorn our profession with good works and with chasteness in habits, speech and clothing, desiring more to adorn ourselves in modest apparel than to keep up with the shameless fads or elegant fashion of the world.

2. Synod urges that all confessing and baptized members also avoid those practices or influences implicitly forbidden in the Ten Commandments. Although not intended as an exhaustive list, the following may serve as obvious examples:

—All practices related to the occult, such as fortune-telling, consulting horoscopes, ouija boards, etc.

—All recreations which are inseparably connected with anti-Christian religions, such as Transcendental Meditation, Yoga and other so-called mind-relaxing exercises.

—The idolizing of movie actors, sports heroes and other popular figures in society.

—All pornographic and blasphemous films, books and magazines.

—Desecration of the Lord's Day and neglect of worship services.

—Disrespect for the authority of parents, office-bearers and other in authority over us.

—Sexual immorality in all its forms, for example pre- and extra-marital sex, homosexuality and all Biblically unwarranted birth control.

—Abortion in all its forms.

—Drug and alcohol abuse.

—Dishonesty in business, including tax evasion and other illegal ways of increasing one's wealth.

—All covetousness and inordinate desire to become rich and increased with goods at the expense of one's spiritual good and that of one's family.

3. Synod therefore also urges that all baptized and confessing members seriously consider that almost all the products of television are of anti-Christian nature and consequently harmful to spiritual life and growth. For the same reason Synod warns against theatre attendance, all God-dishonouring music such as "rock" and so-called "Gospel rock," as well as night club attendance and dancing, since all of these tend to cater to the lusts of the flesh. Another evil against which Synod wishes to warn is gambling, especially in its popular form of state or provincial lotteries.

4. Contact with the world should not become friendship, so as to avoid being "unequally yoked together" with unbelievers.

5. Recreation should be used moderately so as not to become spiritually harmful or result in neglect of duty (I Tim. 4:8).

6. When vacationing, serious attempts should be made to worship at churches of our own denomination, or, if this is not possible, at churches of which one may be reasonably sure that the Truth is preached there. Furthermore, it is undesirable to take long vacations which conflict with faithful attendance of the congregation to which we belong.

7. In order to have our affections set on things above and not become absorbed in the affairs of the world, Scripture exhorts us to exercise ourselves in godliness. To this end, personal and family devotions are helpful as a means to make God's Word our meditation all the day (Col. 3: 1-2; I Tim. 4: 7-8; Ps. 1:2; 119:97).

Synod issues these Scriptural exhortations with the prayer that the Saviour and King of the church may use them to call our people to repentance, so that we may walk worthy of the vocation wherewith we are called and as a church manifest more of His holiness. Knowing that our sinful tendency is toward legalism on the one hand and careless rebellion on the other, let us prayerfully acknowledge dependence on the Holy Spirit to write God's law upon our hearts.

For the Committee on Ethical Matters:
Rev. J. Tamminga, president
Rev. P. Vander Meyden, secretary
Rev. C. Pronk
Rev. L.W. Bilkes
C. Van Doodewaard
S. Kranendonk

The first boat people arrived in Dundas County, Ontario, recently, Mrs. Jenny Geurkink and her son Shawn are shown here with four Vietnamese refugees. Seven more arrived shortly afterwards and the Christian Reformed Church of Williamsburg rented a house for all of them in Morrisburg, Ontario. The person to the far left is a Buddhist nun. The others are nominal Buddhists and are attending Williamsburg Christian Reformed Church. The resettlement program is being carried out by the deacons under leadership of the chairman Mr. Bart Geleynse.

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Cont'd from page 1

the indescribable mess left in the wake of the destructive storm. There was a real sense of community. People spontaneously helping to clear away the debris, and to start the gigantic task of repairing the damage. The well-oiled machinery of the Mennonite relief organization was thrown into action, and dozens of people went from house to house — or what was left of it — cutting up fallen trees, and generally helping to create some order in chaos.

Also people of the Christian Reformed community responded beautifully. Members of area churches came by car and bus load to do whatever could and should be done, extending their help to anyone, regardless whether they belonged to the Christian Reformed community or not. The CRWRC especially was of great help. This organization, through its representatives, was on the scene early, and responded with financial aid to an urgent need that existed within the Christian Reformed community, as well as the community at large, extending this help through the deacons of the local Christian Reformed churches.

A lot of damage that was done was covered by insurance. But it is estimated that approximately $20 million was not so covered. A regional disaster fund, the Oxford-Brant-Norfolk-Haldimand Disaster Fund, has been established to try and cover that uninsured or underinsured amount. Currently this fund stands at 2.5 million dollars. The provincial government will match this fund on a three-for-one basis. That means, in effect, that there is now 7.5 million dollars coming from the public purse, your tax dollars, so that half of the objective has been reached.

The sad thing is, however, that neither the Maranatha church nor the John Knox Christian School will get one cent out of this fund. A spokesman for the government's said: "Perhaps you might be able to get something from Wintario or the Heritage Fund." The latter, by the way, is also lottery-funded. Of course we told them that we would never accept that; "with Wintario we all lose."

Against that background we regret that some of our Christian Reformed churches are contributing to this regional disaster fund. I am not saying that either the Maranatha Church or the Christian School here in Woodstock should necessarily have received those funds. And I am not saying that the community at large should not be helped. They most definitely should. And I am happy that the deacons of the Maranatha Church are doing that on an individual family basis.

But rather than channeling money through this regional disaster fund, churches should use the CRWRC as a vehicle to show the mercy of Christ to disaster victims, whether that be here in Canada or in the U.S. or anywhere in the world. In this case, it seems to me, there is something very wrong with money of our people going to this regional disaster fund. This is injustice compounded. Here we support a community which we have been subsidizing with millions of tax dollars over the years, while we do not get one cent of that for the cause of Christian education, while we are made to pay rent for a vacant school, and while we are excluded from receiving any money from that regional disaster fund.

The fact is that the Christian Reformed community here in Woodstock was hit very hard, and is in need of help, especially the Maranatha Church. We are very thankful for the help that we have already received. But we still have a long way to go to somehow cover the church's loss of $200,000, before we can finalize our rebuilding program.

And what has cut back the help of the Christian Reformed community, it seems to me, are some rumors that are making the rounds, and which have no basis in fact. One rumor has it, as someone put it to me, "that we have money coming out of our ears." Now I don't know precisely what people saw coming out of our ears, but it certainly was not money. Of that I can assure you. True, we have received the full amount of the insurance we carried. In the case of the John Knox Christian School that will go a long way to cover the cost of rebuilding. But in the case of the Maranatha Church, that still needs a lot of additional funding.

And then there is the rumor that we are sitting on a "gold mine." The reference seems to be to the property where the church was located, that is now "gone with the wind." Some seem to know that we can sell or have sold that property for a very big sum of money. We know no such thing. We have had some offers, but we have rejected them. It was not worth pursuing it. Right now, we are making plans to rebuild on the same site. Should, however, a real "gold mine" offer come along, we can always look at it. But we are not counting on that at all.

Against this background you can readily understand that help is needed. And whatever help is offered by churches and groups and individuals through the CRWRC will be gratefully received to rebuild and to carry on the programs of the mission of the church of Jesus Christ in the Woodstock area.

Editor's note:

On November 9, the Ontario government announced that it will give $9 million to the Oxford-Brant-Norfolk Disaster Fund, matching 3 for 1 the $3 million raised locally. Final estimates indicate that the total uninsurable loss was $12 million rather than an earlier estimate of $20 million, so that the fund has reached its goal. As was pointed out in the article, none of these funds are available to churches or to the Christian school.

by Ralph Heynen

PASTORAL COUNSELLING

Love and Suffering

In the first epistle of John we read, "God is love." This is probably the most brief definition of the nature of God which one can find anywhere. Without a doubt it is the centre of the Christian faith. We think of God's love for us and our love for God. He loved us first but the Christian religion always implies the fact of being loved and to love. When we think about the love of God we naturally call to mind a number of passages of scripture such as "God so loved the world," or a song "Love divine, all love excelling," or "Oh love that will not let me go."

Without a doubt, the greatest obstacle standing in the way of our believing in a loving God is human suffering. We stood at a military cemetery a while back. You see these crosses standing row on row, a silent reminder of the tragedy of war. Each one of those crosses represents a son, brother, or father; someone who was struck down by the tragedy of war. Then we ask, "Why does a loving God allow a thing like war to take place?"

We see pictures of hunger throughout the world. Little children, with their extended bellies, say, "Mommy, I'm hungry, my tummy hurts." Again, we ask, "Is it possible that a God of love should allow these kinds of things to happen in the world?"

We hear almost everyday of tragedies and accidents. A plane goes down and over 500 people are burned. We see automobile accidents almost everyday on our highways. We read of deaths that take place and lives that are snuffed out; somebody's wife or sister, father or son. It's always tragic.

"Why does a loving God permit this?" There are many people in the world who answer this question rather simply. They turn it around and say, "If there is a God of love, these things wouldn't happen," and as a result they use it as a convenient alibi for unbelief. They simply say, "Things happen by chance." But a God of love? No, they can't accept this.

There are insights in our Christian faith which come like arrows in the dark, little glimpses of light that the Bible gives us. Ultimately the Bible doesn't satisfy our curiosity, but it does give certain answers. One of them is that much evil and suffering that falls into the lives of men is of their own making. It's not God's doing, it's their own doing. There are those who suffer because of the sins that they have committed. There are those who recklessly throw themselves into danger. The plain fact is that if you stand on a lofty perch and you jump down, you're going to break your neck. Then it's not that you can say, "How can a loving God allow this?" The laws of gravity are there.

We have to learn that this is consistent with God's law and His love. For God has written moral laws into the universe and mankind has had opportunity to learn them and to act according to them. When we break these laws we're going to suffer the consequences. I think this is true of many people who, when they go through suffering, have to come to the conclusion it's because we have not observed the laws of God, of health, traffic laws, or moral laws which God has placed within us. This is true of individuals but this is also true of our generation.

We know that there is general suffering as a result of sin. This implies that the sins of Adam are still visited on us and the sins of previous generations are passed down from one generation to the next. That's true, of course, but I would rather make that a bit more specific and I wonder whether we aren't suffering today from the sins or our own generation.

A great deal of the mental and emotional illness you see in the lives of people could well have been prevented if parents had been more alert when their children were young, or if children didn't have to go through some of the tragedies and suffering, that you see in so many homes today. There are many children who are brought up in broken homes, and as a result you find disturbed children, young people and older people who have been brought up under those surroundings. When you see those who have been brought up in a home where alcoholism is a real factor, the result is always seen in the lives of the members of the family.

We must not think only in terms of God as being a complacent grandfather who just closes His eyes to whatever men do. Too many people think of God that way. We push a button and we expect God to run and help us and to keep us from difficulty and to overcome life's tragedies. This idea of God as sort of a servant of ours or somebody that we can just call on like one of our machines that we use; this is not the God that we think of, He's a God of love.

But if God is a loving God why then does He allow these things to happen? Each one must in his own heart find an answer as to who God sends difficulties and trials and suffering into his life. All of us who have children know that these children will never grow up into mature persons unless we give them a chance to make choices, to make decisions. We know they may often make the wrong choice or decision, but we take that risk because we want them to grow up. That's God's way of working. God doesn't push us around like men on a chess board, but He has given us minds to think and hearts to feel. He gives us the ability to make choices and He allows us to make choices.

You see this in the world and because of that you see people like Moses, Florence Nightingale, Albert Schweitzer, or the life of Christ or the apostles, for example. But because of this power of choice you also see Judas, Jezebel, Hitler, Mussolini. That's the price that we pay for freedom, the freedom that God gives us in His love. I'm sure that we wouldn't like to be the kind of person who had no choices at all in life. We want to make choices, but we often make the wrong ones.

But then there's another answer, I believe. What is our highest destiny here on earth? What is our highest goal of living? Is it just to live comfortably and complacently and easy? Some people find that there is no higher purpose in life than just to live comfortably here. Then you cannot understand the tragedy of suffering if that is your viewpoint. No, when God controls and He controls it well, He so leads and so guides that there are also sufferings and tragedies in life.

Then when you say, "How can a loving God do this to me?" the answer always comes back, "You're asking the wrong question. The question is this, "Do I really believe in a loving God, Can I really take hold of His love?, because if I do then somehow or other through all of the mist of tragedy, I will still see His love." This is the beauty of God's relationship with His people. When we reach that point in life when we face life's tragedies, we can still look up and say, "I know that God is love, my God loves me." Then we're not going to ask, "Why?" but we are going to say, "What's His goal, what's His purpose?" and we fall in line with His purpose.

THOUGHT FOR THE WEEK:

Life is not all roses. There are also thorns. It is wonderful that life is that way because this enables us to grow and to become stronger and more vibrant persons. Through life's pain and sufferings we learn to see His love in a greater and more wonderful way.

World missions update

KOREA — It is now estimated that almost 20% of the people of Korea are Christian. This would make South Korea one of the most Christianized nations in the world. And since the Christians of Korea are remarkably open and aggressive in their outreach, prayer meetings, and public expression of faith, Korea now stands as a major resource in the evangelization of Asia. Korea has 169 theological schools, and 39 Bible schools with a total attendance of over 10,000 students.

MKAR, NIGERIA — Sixteen new students have begun pastoral training at the Reformed Theological College of Nigeria. Dr. Joshua Yakobu has returned to the position of principal after obtaining his doctorate degree in the U.S.A.

TANDIL, ARGENTINA — Tandil is a city nestled in some of what is said to be the oldest mountains in the world. Missionary John Hutt is posted there. He reports that in the two places he works there are good signs of growth and confessions of faith. He is aided by volunteer John Medendorp from Grand Rapids.

IBI, NIGERIA — Missionary Ruth Vander Meulen reports that in September, 330 new Christians were baptized in the Ibi and Sarkin Kudu congregations of the Christian Reformed Church of Nigeria.

Second try for a radio licence

KAMLOOPS, B.C. (CCP) — The King's Men, an ecumenical group including Roman Catholic, Anglican, United and Pentecostal laymen, has again applied for a licence to operate a radio station here.

This time the group is hopeful the application will be approved by the Canadian Radio-television Telecommunications Commission (CRTC).

Two years ago, their application was rejected by the CRTC because "the promise of performance" was "insufficiently developed to permit detailed consideration," and there was an "undue reliance" on non-local and non-Canadian programming. Former Minister of Communications, Jeanne Sauve, told the King's Men that the CRTC and Board of Broadcast Governors have a long-standing tradition of not granting licences to religious organizations.

One of the strong supporters of the original application was Bishop Adam Exner of Kamloops, who questioned whether the group can be classed as a religious organization since it is a laymen's group.

If the current application is approved, the radio station could be on the air within a year. "In the proposal, the King's Men station would devote ten to twelve percent of its time to religious programming," said Mr. Clark, president of the King's Men. In addition, a wide variety of music, some in stereo, would be offered.

Firing of B.C. teacher is ruled justified

VANCOUVER (CCP) — St. Thomas Aquinas School in North Vancouver was justified in not renewing the contract of a teacher who married a divorced Protestant outside the Catholic Church, says a board of inquiry of the Human Rights Branch here.

Mrs. Margaret Caldwell filed a complaint with the Human Rights Branch after she was told by her principal on April 12, 1978, that her contract would not be renewed because she was married outside the church. Because her marriage violated the laws of the Church in a public way, the school regarded it as making it impossible for her to represent Catholic values in a Catholic school since she was known as a Catholic.

The inquiry board noted in its ruling that the Human Rights Code of British Columbia states that religion and marital status do not constitute "reasonable cause" for dismissal. However, in the case of a Catholic school, the board stated "religion and marital status can be considered as bona fide qualifications in respect to employment."

Thanksgiving

What right have I to look upon
These fields, these clouds, as if I own
The world within a bursting song.
Oh God, a lesson must belong
Within my view. Ah yes, I know
That while my children laugh and go
About their ways — there are the lame,
The sick, the poor, without a name,
The hunger eyes of Bangladesh,
The naked, beaten, half-dead flesh
Of prison children far away,
While mine chase butterflies and play
Their hopskotch games upon the street,
With running shoes on sunbrowned feet.
The cornstalks sway with heavy corn,
While famine bellies roundly mourn
In India. I can't decide,
Carrots or cauliflower tonight.
Why am I here within this wall
Of food and freedom — while they call
In hunger God? Oh God, I see,
You are a God of grace to me,
To me, God and my family.

Christine Farenhorst-Praamsma

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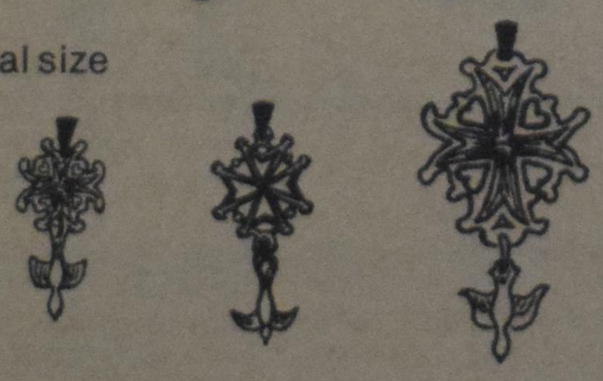

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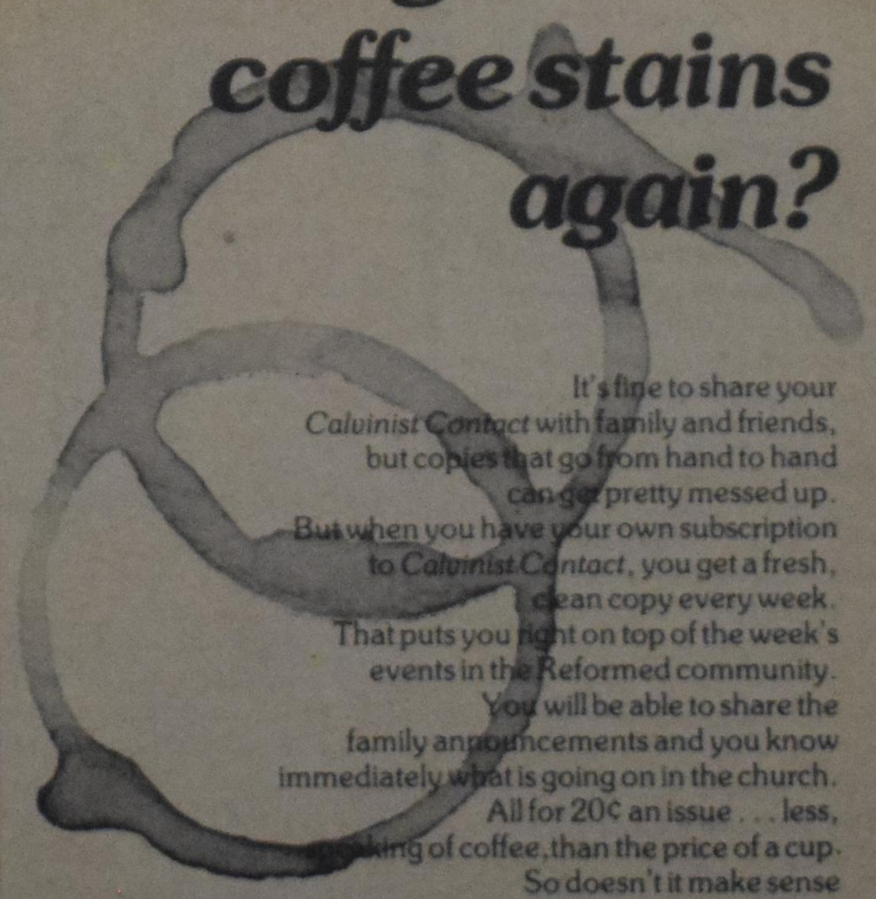

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While visions of Barbie dolls danced in their heads

by Sally Smid

Mrs. Smid is a member of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

Barbara and Kenneth are a young, attractive couple. Barbara has a slim, voluptuous figure and long blonde hair. The closets of her penthouse are stuffed with the latest fashions, including extravagant cruise-wear and satin evening gowns, filmy negligees and dazzling wedding dresses. Barbara's boyfriend, Kenneth, casually climbs in and out of various disco fashions and tuxedos. It is a mystery as to how this exciting pair earns a living and as they apparently have no old clothes, they must never do any housework. Barbara has no time for such trivialities as she is constantly busy taking beauty baths, posing for fashion photos, or driving around in her Star 'vette sports car or vacationing in her Star Traveller Motorhouse.

At this point, any little girl could tell you that Barbara and Kenneth are better known as "Barbie and Ken." They are probably the most popular toys in history. They epitomize the "American Dream of Success," which inevitably becomes the dream of millions of girls across North America. Materialism and self-gratification are promoted by many such toys today.

It's that time of year again, when the toy departments all across Canada and the U.S. are bustling with enthusiastic shoppers. Another season of "Peace on Earth" will undoubtedly be disrupted by a "shooting Star War rocket" or a "Shogun Warrior missile." There will be over one hundred and fifty thousand kinds of toys to choose from, including electronic games, science fiction robots, and lots of dolls. Dolls that roll over, kiss and hug, tan in the sun, or get diaper rash when you feed them a special formula. There's even a teenage-girl doll that develops breasts when you twist her arms. Nothing seems to be left to a child's imagination.

Barbie's success has caused a revolution in the toy industry, changing the shape and texture of dolls, which are no longer meant for cuddling and squeezing, but only suited for one thing — wearing clothing. Currently, "celebrity dolls" are a major product line of several of the largest toy companies and include the Six Million Dollar Man, Wonder Woman, The Fonz and John Travolta, to name but a few. Thus, even when the set is off, kids' play is controlled by TV. Boys' dolls are characterized by bulging biceps and various space-age sidearms which originated with such science-fiction drama as Star Wars.

Last year's Shogun Warriors, "the invincible guardians of world freedom," send rockets from their fists, shoot missiles from their chests and hurl "axes of freedom." Many such violent "action toys" have been objected to by some public pressure groups, notably the Public Action Coalition on Toys (PACT). Several years ago PACT persuaded a subsidiary of Nabisco to stop marketing "Monster Scenes," a series of torture kits for boys that included a guillotine and a semi-nude girl victim. However, most toy makers are reluctant to abandon even the goriest of themes.

"Such toys glamorize war and violence, casting a superificial aura of amusement over what in reality is deadly and tragic, and only encourages children to take violence and destruction for granted," writes Joan E. Cass in her book *The Significance of Children's Play*. "The toys we buy kids should provide scope for all sorts of constructive, imaginative and creative play, should be able to sustain interest and be durable while suggesting a variety of activities and not just dictate certain usages." Toy guns and other weapons which are wholly destructive and whose only object is to kill and destroy, seem to me not only unnecessary, but harmful in many ways.

Home-made toys

Playthings for children need not be expensive or elaborate and the ordinary kitchen often provides many things which can be enjoyed. Toys can be made from all kinds of materials including cardboard boxes, egg cartons, spools, clothes pins, buttons, and shoelaces for stringing, greeting cards which can be cut into puzzles, and so many more.

One of the most valuable activities which provides a child an outlet for creative expression is in drawing or painting. All types of paper should be saved and a child should be encouraged to produce his own original artwork in pencil, crayon or paint. There should also be opportunities for him to talk about what he has created. Colouring books can serve only a limited purpose. They often tend to deaden a child's vivid imagination and spontaneous creativity.

The toys, games and activities which children enjoy most are often quite simple and are frequently home-made items. Your library probably has several books to give you ideas. One of the most popular is Steven Caney's *Toy Book*.

Primitive play materials, i.e., water, clay, sand, and wood are very valuable as they link children with the world that God has created for them to be a part of and to enjoy. Furthermore, clay or playdough can be molded and pounded, yet nothing has been broken or destroyed. Children need to vent their creativity and tension with such activities. Everyone knows that a child can never walk around a water puddle. Water in play form has a special attraction for children and is important in their lives, which began in a bag of fluid. All children seem to enjoy a sandbox and wooden toys are definitely becoming very popular. Somehow, children seem to find that playing with these natural materials, in whatever form, to be very relaxing and undemanding. They need the sort of sensory experiences which no plastic or synthetic can provide.

However, in present day society, higher standards of living often mean that young children grow up in an environment which is unsuited to such needs. "Children often find themselves restricted, inhibited, and confined with a few outlets for their energetic bodies, busy fingers, inquisitive minds and spontaneous feelings," comments Ms. Cass. In many homes today, real lively, inventive and creative play has become almost impossible. Of course, reasonable restrictions must be understood, but perhaps we should re-evaluate our priorities and allow more room in our homes for spontaneous and expressive play.

Fisher-Price

Perhaps the only major toy company which offers an alternative to the public today is the Fisher-Price Corporation. Its toys avoid any T.V. orientation, violence, and sexrole stereotyping and leave room for the child's imagination to guide his play. Furthermore, these toys are safe and durable. Unlike the other large toy manufacturers, Fisher-Price has a policy of advertising its toys directly to the parents, rather than to children. Despite this restriction, it remains among the three largest toy makers in the industry.

The Bruderhof Community, (Society of Brothers, Woodcrest, N.Y. 12471) manufacturers of Community Playthings, believe that their profession of making play equipment for children must harmonize with their Christian convictions, therefore, the society practices a restriction of profits and job rotation. All the work is done by the members who live communally. The sturdy wooden blocks, trucks, play furniture and other items are made of solid maple, beautifully crafted and finished.

Another catalogue worth writing for is that of Toy Mill. (SR Box 65, Trapper Creek, Alaska 99688). This family company makes and sells hardwood toys of a great variety, and have developed a line of standard items, though they are glad to make a special toy for you upon request.

People in the toy business, like any other business, have developed all kinds of ways to get the public to buy their products. They see that larger shopping carts are made available which has proven to encourage more buying, display toys everywhere imaginable, and advertise on T.V. As one issue of *Broadcasting Magazine* put it: "If you want to sell . . . you have to catch the kids when they are sitting down or at least standing still and that's not easy. Lucky for us, kids are into T.V.!"

Many toy corporations also have followed a pattern of using the cheap labour force available in the Third World. A starting wage for such workers can be $1.13 per day, consisting of nine to ten hours. The workers are under constant pressure to produce quickly and work under harsh supervisors. Working conditions are often very poor.

Would you be surprised to find that toy companies can behave as unjustly and selfishly as other giant corporations? (Afterall, would Santa Clause exploit his elves at the North Pole?) Unfortunately, exploitation, greed, and mixed-up values are just as much a part of toyland as they are a part of the rest of our society. Perhaps the toys we buy for our children are breeding those same values. It seems to me that toys influence society and society influences toys.

"We need to restructure our society and rethink our toys," writes Phil Harnden in one issue of *The Other Side* Magazine. "That's a pretty big request for anyone's Christmas list. But somebody better put it on his list. Most everyone else wants Barbie Dolls and Shogun Warriors."

Resisting sexism, materialism, and violence at all levels is an overwhelming task for Christians. Perhaps banning toy guns would not stop violence. But a good time to confront such evils may be while they are still child's play.

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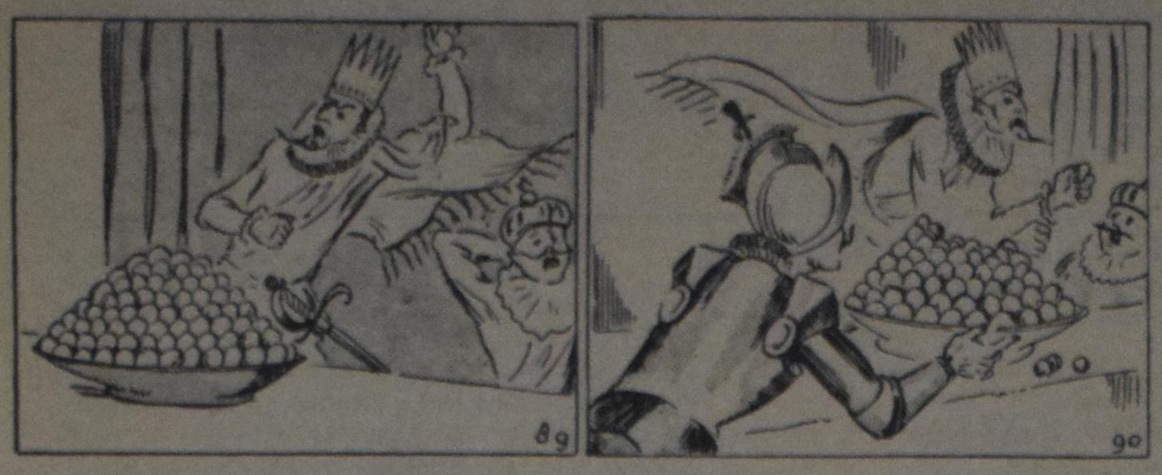
by W.G. Vandehulst



89. "I-I-I've never been so insulted in my life! Outrageous! How dare you give me a pine cone to eat. This was done to humiliate me. But I shall be avenged!

"You had that raisin bun made especially for me. It was lying on top of the pile for me to eat—me, the great king with the crooked coat-of-arms! And why? So you could laugh at me behind my back and tell everyone how you made a fool of me. But I shall be avenged, doubly avenged!

"Take those buns and . . . and . . . ."

He choked on his words in anger. All he could say was, "War! War! Raisin-bun war!"

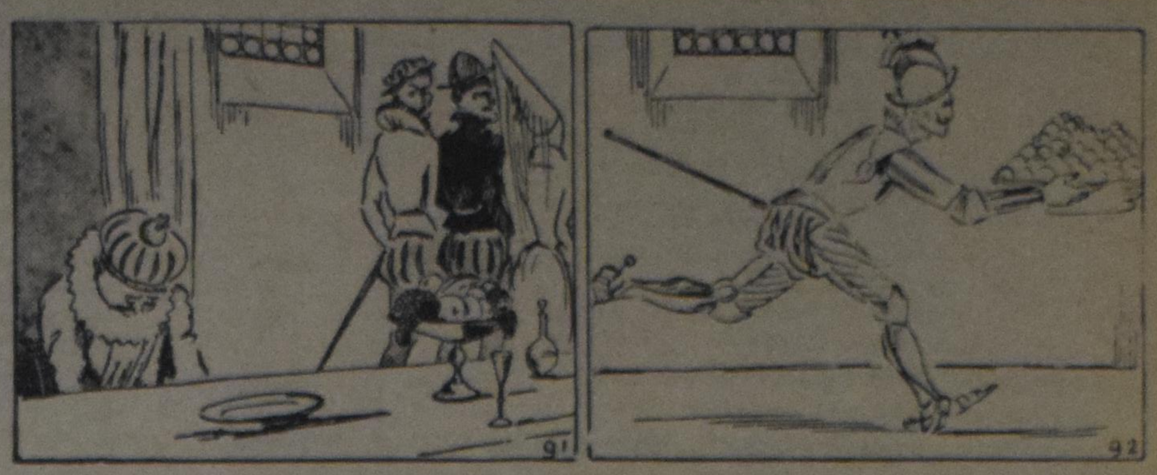
And he slammed his fist right on top of the raisin buns.

90. "Away! Away with those buns!" The dismayed host whispered hoarsely, not knowing what to say to the unjust charge that he had planted the pine-cone bun. "Away!"

But it was too late. The buns flew in all directions under the king's angry fist. Again the brave Commander-in-chief sprang forward, this time to rescue the golden platter from under the hand of the outraged king.

His head held high, stretching himself to the full length of his royal dignity, his eyes flashing in his scarlet face, he swung his fist down for the second time, even harder as if to pulverize all those treacherous buns.

Boom! His fist struck the hard table. "Ow-wow!" The dishes danced and tinkled. "Ow-wow!"



91. The foreign king—now doubly injured—bit his lip until his long beard curled up in rage.

"War! War! I shall be avenged!" he bellowed once more. Then he kicked over his chair and stalked out of the hall with long strides. His valets and courtiers and generals followed him with even longer strides. He held his head high in pride; they held their heads even higher.

"Oh, I have failed!" wailed the poor host king, too crushed to move. He hung his head low on his breast.

"Failed! Failed! That miserable raisin-bun baker—it's his fault. He has destroyed the kingdom," everyone in the hall whispered to each other in anger and grief.

"I won! I won!" the Supreme Royal Chef cheered silently to himself as he stole away.

92. The Commander-in-chief had rushed off with the platter of leftover buns. He had carried them three or four rooms away to bring the cursed things which had caused so much misfortune as far from the angry king as he could.

There he put the platter down on a table in the corner. He started back toward the dining hall to see if he could be of further service when the delicious fragrance of the buns overpowered him too. Hastily he popped one into his mouth.

"Yuck! Sour! Horribly sour!"

Where could he spit out that awful-tasting thing? He couldn't very well do it here. "Yuck!"

93. The Commander-in-chief rushed back, out one room and into another, still holding the sour raisin bun in his mouth. He clenched his fists in anger at that no-good baker who had caused so much trouble. It was outrageous: first the powerful king and now he, the Commander-in-chief!

"That baker . . . that fat, miserable, raisin-bun baker! If I had him in my hands right now I'd squeeze and knead him until he looked like a raisin bun himself."

Chewing and choking to rid himself of the awful-tasting bun and waving his fists over his head as if he were attacking the baker, he hurried back toward the dining hall.

94. Look out! Suddenly the dining-room door burst open, and the fuming Commander, unable to break his speed, still waving his fists, crashed headlong into the departing king. The angry king staggered back, shouting for help. He thought the Commander-in-chief was attacking him.

His valets and courtiers and generals all threw themselves on the attacker. Seizing him, they dragged him through the doorway and heaved him into the dining hall. They flashed looks of hate at the King, who was still sitting at the table and who understood nothing of this new ruckus. "What is it? What's going on?" he cried.

But the Commander-in-chief couldn't answer. His mouth was still full. He chewed and swallowed. "Yuck!"

95. The angry king in the lead, his angry retinue behind him, the procession angrily stalked through one room and into another. Ahead lay another room, its entrance covered by rich, heavy curtains. It was the room the Commander had come from a moment earlier.

The king stalked on, his face dark as a thundercloud, his beard curling up in indignation.

The king stalked on. Two valets darted ahead to open the heavy curtains for him.

The king stalked on. Stepping through the doorway, he suddenly stopped short.

96. What was he doing?

No one had any idea.

No one behind him had been able to see what he saw, and none of his retinue dared step forward to look. No one had seen that the grim, wrath-darkened face of the king had suddenly changed, as if by magic.

What had he seen?

His dark, threatening features relaxed, his angry eyes grew soft, and his grim mouth broke into a smile.

Swoosh! The king turned and pulled the curtains shut behind him. Now his retinue could see nothing at all. They could only stand and wait.

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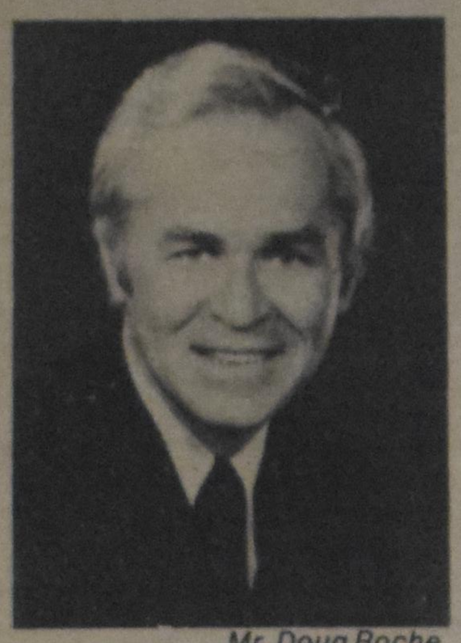
Politics

Canada's foreign aid: An interview with Mr. Doug Roche

In light of the emphasis we have had on world hunger recently, ***Calvinist Contact*** *thought it might be helpful to have a look at our government policy on these matters. Hopefully, it will fill in some of your understanding and discussion of the broader policies involved. The interview was done with Mr. Doug Roche, M.P. for Edmonton — Strathcona. It is worth a careful reading. Perhaps it can result in you or your study group writing a letter to your MP, Mr. Roche or the Honourable Flora MacDonald, about Canada's position on foreign aid.*



Mr. Doug Roche

by Ben Vandezande
Politics Editor

C.C.: What is your position in the present government?

Roche: Parliamentary secretary of External Affairs.

C.C.: What work does that involve?

Roche: At the moment, my chief assignment is that I'm a member of the Canadian delegation to the U.N. Assembly. I'm a representative on a second committee, as well, which deals with the North/South question and the whole question of international development assistance. I represent the minister (of External Affairs — The Honourable Flora MacDonald), at various meetings.

C.C.: Are there things that have surprised you about being in government, as opposed to being the opposition?

Roche: I think being in government is tougher than being in the opposition. You have the main responsibility. You have to weigh your words more carefully when you're in government. I think we've had some examples of that.

C.C.: What do you think of Canada's foreign aid record up until the last year or so?

Roche: It's a difficult question to answer briefly since I've just written a book that analyzes the foreign aid question. It's done in an unusual way. I look at China where we have no foreign aid. Then I look at Indonesia and Bangladesh which are among the top ten aid recipients from Canada. I have pretty well issued a critique of our foreign aid, but it's not for the usual reasons that opponents of foreign aid often advance for their own reasons. My critique is essentially that the foreign aid does not get through to help the people at the community level. I want to see more aid directed into health and education, farm marketing co-operatives — the very things that help to encourage self-reliance at the local level, which is to say, usually the rural area.

In Indonesia, 81% of the people live in the rural areas. In Bangladesh, 94% live in the rural areas. These are no little throw away countries. They are among the largest countries in the world.

C.C.: And you are saying that the previous approach created dependency?

Roche: The previous approach fed into what I call an elitist top down model of development. I believe that the disparity between the rich nations and the poor nations is not only wider, but the disparity within the developing nations between the few who are rich and the many who are poor is also wider. I also believe that a properly constituted foreign aid program ought to be accenting *human* development, not just transfer of technology.

C.C.: Has Canada's contribution to foreign aid not declined as a percentage of the Gross National Product, even though it is fixed in dollars spent?

Roche: In 1979, we're running at about .45 percent of our Gross National Product. That is the figure for 1979. The highest was about two years ago when it was .56 percent. That is not a record to be proud of by any means.

C.C.: Why have we reduced our contribution? Is it mainly restraint?

Roche: Restraint is a principle factor in it and one cannot gainsay that there are domestic economic problems in our country and, indeed, some very severe problems. I think the main reason that our economic aid has diminished in percentage terms is because there is not sufficient political will reflected in the country to maintain it at a high level. This is a bit of a paradox by itself, because there are a hundred and sixty-eight non-governmental organizations in Canada, comprising a membership of thousands of people, that drew money from C.I.D.A., something like 50 million dollars last year, in matching funds of one kind or another.

So there is an international development constituency in the country, but it is not heard from sufficiently. The N.G.O.'s (Non Governmental Organizations) haven't yet broken out of what I call the "N.G.O. enclave," so they are not heard sufficiently. I think that, until the people in our country who are knowledgeable and committed to the international development speak out more, it will be difficult to see a political will that then gets translated into public policies.

C.C.: By speaking out, you mean by addressing those who make the public policies, and not just an education program for the general public....

Roche: I wouldn't want to diminish the need for an education program for the general public, but there needs to be more vigorous and concentrated effort by the N.G.O. community to the government of Canada.

They now have an ideal instrument for this being placed in their hands, which is in the form of a total foreign policy review by the government. There is also a review of foreign aid within that global review. The Joint Senate Commons Parliamentary Committee, which will be established to deal with this review, will be hearing briefs from the public.

It is, indeed, not only an opportunity, but an obligation, in my view, on the part of the N.G.O.'s in Canada to speak very clearly and definitively to the government and to demonstrate that they have some political support behind them. (Emphasis mine, B.V.)

C.C.: When will these hearings take place?

Roche: The committee will probably start functioning about December 1st. The papers inside the Department of External Affairs and inside C.I.D.A. are now being written, and they will be presented to the cabinet. They are basically working documents. They'll be presented to the Parliamentary committee about the 1st of December. The Parliamentary committee will then have till June 1st to make its report. It will then go back to the government. The government will then issue a white paper next October. In the winter months, the N.G.O.'s will have the opportunity to make themselves heard, and I can only repeat my own concern that they be heard clearly.

C.C.: What's your role in that?

Roche: I'm a link between the Parliamentary Committee and the Department of External Affairs. I'll be on the committee. I will be playing a supportive role on behalf of those who want to be heard.

C.C.: You have said before that our previous approach to aid wasn't always necessarily that helpful to the countries that received it. In other words, it may have widened the gap between us and them.

Roche: I don't think you can just isolate Canada and say that Canada is responsible. I'm talking about the general infusion of western technology on the part of donor countries into the developing nations. I wouldn't want to be one that turns my back on modern technology. I think it's neccessary, but, I think that human development is much more necessary. One of the lessons learned in China (that you get by going there) is that they've put a horizontal level of development across the country so that (though I wouldn't deny that there is probably poverty in China), you don't see the same scenes of deprivation and destitution that are common scenes in Third World countries. You don't see that jamming; you don't see that ghetto; you don't see the scenes of malnutritioun. This is largely because the administrators of China have given a high priority to localized development right at the level of the person, where as many of the countries of the Third World have not had this commitment to rural development. Some of them are only coming to it now.

Rather, they have had a commitment to a rapid transfer of technology. They want to leap into the 20th century. I don't blame them for wanting to leap into it, but you've got to have a base on which the country can stand in a secure and stable way. I'm afraid that the priorities for development in many Third World countries that I've been in, have been wrong. I've just come back from Kenya. Around Nairobi, it looks like the middle of Edmonton — a modern city, move outside it and you see terrible destitution. Most of the people don't have water. A doctor from the World Health Organization told me that half of all the children in Kenya die before the age of five because of dysentery which is easily controllable.

I am not convinced that foreign aid, as it has been practiced has been that beneficial. One of the factors in foreign aid has been the tied aid element, which makes it attractive to donor countries, who can then "sell" it to their own people in commercial terms, that is to say, we're getting a benefit from it. I can point you to speeches by the director of C.I.D.A., who used to be the last man to make such speeches, to such audiences as the Chamber of Commerce, saying that they, the business community, should support foreign aid **because it's good for Canada**. Well, that's a whole argument all by itself, how good it is. In any event, I think it would be a sad day for maintenance of support for international development systems in Canada if government submerges humanitarian motivation for commercial. Indeed, some of the characteristics of the new government have been to emphasize humanitarian assistance. The two programs that have been in the forefront in recent months are the Vietnamese boat people project and aid to Cambodia. In regards to the boat people, the Canadian government set a target of 50,000 entries, half of which has been reached by people themselves and by groups. I think this is a reflection of a concern within Canada that has been supported by the government. So too in Cambodia. The Secretary of State for External Affairs announced in the U.N., a tripling of the original commitment of 5 million to 15 million dollars for Cambodia. At a time of economic restraint at home, those two programs, I think, reveal the government's determination to be of help where help is needed most.

Cont'd on page 14

Canada's foreign aid . . .

Cont'd from page 13

C.C.: Maybe that moves us into clarifying a couple of areas that have come up recently. At a Food Council meeting, Mr. Wise promised an increase of support in terms of emergency food relief. Then apparently later that same day, Mr. Clark said there would be no expansion of aid given. Are those two statements contradictory?

Roche: I think you have to examine the record more closely. There has just been an expansion of food aid to Bangladesh, as the result of bad harvest. What we have said at the World Food Council meeting in Ottawa, and which I reflected in a speech I gave at the U.N., is that we are very strongly in favour of increasing investment into agricultural development. We've contributed to a fund specially earmarked for that. I think that we will probably maintain our insistence that the most significant help we can give in the food area is to increase ways in which that food is produced and distributed in the world where it is needed. There is not a food shortage in the world. The shortage is in distribution.

C.C.: By what criteria are we going to establish the areas that need it most? Mr. Crosbie suggested Canada would not continue to bail out ailing economies.

Roche: Be careful not to telescope that too much. What he was talking about principally in his Belgrade speech was that he did not want to have the International Monetary Fund used as a development instrument. The IMF, set up to handle short range short falls in depth debt-financing by countries, was being requested by many developing countries to be used for development assistance to handle long range debt. Crosbie took a position opposed to that.

That's an arguable position, but it is the position of the government of Canada that the IMF be maintained in a structural way, as it was originally envisioned. In the same speech, which other people don't seem to quote, Crosbie said, and it has been repeated in other ways by the government, that we are concerned to maintain a flow of assistance to developing countries. I've heard some criticism of the new government based on supposed contradictions between Miss MacDonald and Mr. Crosbie. I don't think that there are. In any event, I don't hear anyone quoting the P.M. of Canada, who in Africa said, at a state luncheon in Kenya, that Canada was going to maintain this flow of development assistance. We're committed to doing that in the traditional way that Canada has distinguished itself in this area. Nobody is saying we're doing enough. I think we should be careful about patting ourselves on the back. The P.M. making the view that the new government is not going to retreat. Having said that, we must now recognize two things: first, the constraint program at home which is militating against a rapid increase in foreign aid, and, secondly, the review program of foreign aid to determine aid efficiency.

One of the things that needs to be examined more carefully is the efficiency factor: does it really help the people that aid is getting through to? That's the reason I wrote that book — to try to explain to Canadians that there have to be significant improvements in the quality of our aid as distinct from just the quantity.

C.C.: But then my question does come up — if a country isn't set up to be fairly efficient in receiving that aid, is it going to get it? Are we, perhaps, by that criterion, leaving out some of the really weak Fourth World countries?

Roche: There is no one weaker in the world today than the people of Cambodia, and the Vietnamese boat people, too. Even assistance to Bangladesh. I don't think there's evidence to support the assertion that the new government is going to forget humanitarian assistance to the weakest.

C.C.: Just a question of clarification. When it gives the money to Cambodia, does that take away money from other projects?

Roche: The money is going to go to Unicef and I.C.R.C., because they are the lead agencies. Will it take away from other projects? The money has to be found within the overall umbrella of our aid. I am not certain as to what programs will be affected, but I will say this with certainty: There are lots of programs within C.I.D.A. that could be cut, and not one human being would be hurt. That's part of the reason why we need this review.

C.C.: You see that review as having terms of reference that are going to get at some of those problems?

Roche: I'm certainly hopeful and confident that that will be the case. I don't want to oversell this, that the new government's going to be a whiz-bang in this area, but I think that the new government has clearly demonstrated a commitment so far to a humanitarian assistance — where it's needed. It's reflected a determination to review the whole policy. The P.M. himself, has said, Canada is going to maintain our development assistance. The Secretary of State for External Affairs said in the House of Commons today, that we would not spend less next year than we spent this year. We're not going to go down in sheer dollar terms. Moreover, and perhaps most importantly, he said that the N.G.O.'s are going to get special treatment and protection.

C.C.: Thank you very much.

This interview was transcribed and edited by Sonya VanderVeen.

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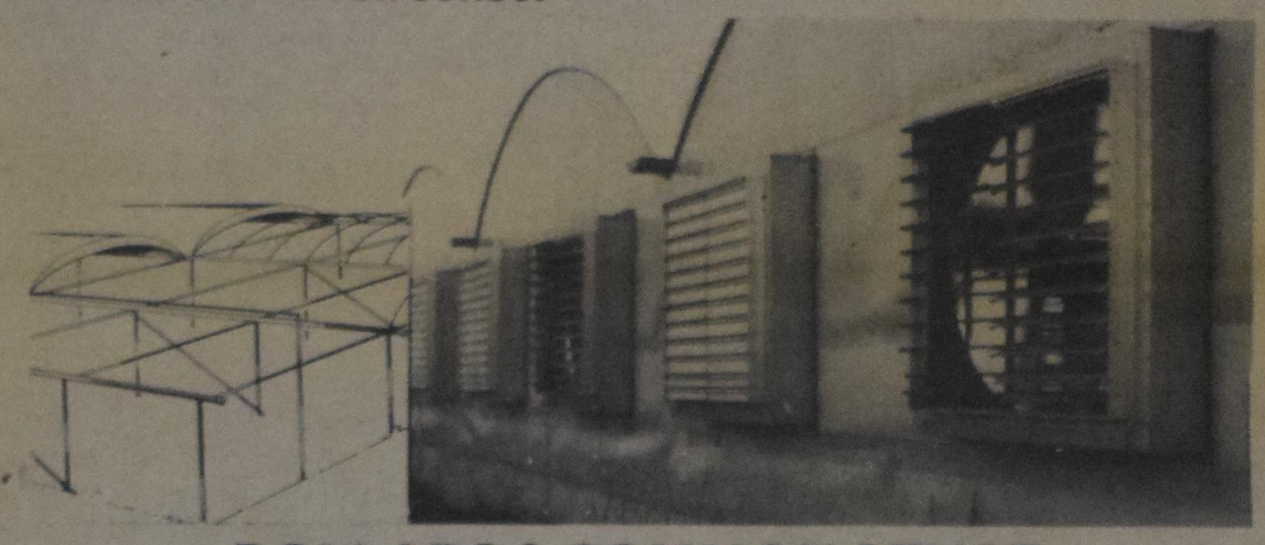

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'n Bijzondere dienst

Zondag 11 november waren we in Calgary in de kerk. 's Morgens in de Emmanuel Church waar we met de gemeente het Avondmaal vierden, onder leiding van Rev. J. Joosse, die een passsende preek hield over een tekst uit Johannes 6: Ik ben het brood des levens, een tekst die vooral sprak omdat op die dag door de kerkeraad een vasten was uitgeschreven. 's Avonds zaten we om kwart voor zeven in de First Church, die volstroomde met oudere en veel jonge mensen.

Pastor Dean Dyk, onlangs geëxamineerd door Classis Alberta South, omdat hij door de First Church van Calgary beroepen was speciaal voor de jeugd en alleenstaande personen, hield zijn intreepreek. De dienst begon met een song-service onder leiding van Pastor Henry. Wat werd er uit volle borst gezongen! Uit de Psalter-Hymnal en uit een 'songbook' dat de pakkende titel heeft: Praise for all Seasons. Een songbook dat met zorg is samengesteld door het songbook committee van de First Church. De nieuwe vertaling van de Heidelbergse Catchismus en verschillende nieuwe formulieren zijn er ook in opgenomen.

Na de song-service kwam er een oproep tot de eredienst door pastor Dean, die las Psalm 95: 1-3. Nadat hij in de naam des Heren de gemeente gegroet had werden de gemeenteleden verzocht elkander te groeten door zich aan elkaar voor te stellen en Gods zegen toe te wensen. Er werden heel wat handen geschud. Ik maakte kennis met een vrouw die zo blij was omdat haar zoon, die een alcololic was, nu door het werk van de kerk onder de leiding van Gods Geest van zijn slechte gewoonte was genezen en nu getuigenis kon geven van Gods genade!

Na deze begroeting zongen we terwijl twee meisjes het zingen met de guitaar begeleidden: wij zijn erfgenamen van de Vader, wij zijn medeërfgenamen van de Zoon, wij zijn kinderen des koninkrijks, wij zijn familie, wij zijn één! Wij zijn leden van Zijn lichaam. Wij zijn voorwerpen van Zijn liefde, wij zijn deelgenoten van Zijn heiligheid, wij zijn burgers van de hemel.

Toen kwam de Dienst der Gebeden, genoemd Gebedsgemeenschap (Fellowship of Prayer) Een gemeentelid kwam naar voren. Hij was blijkbaar gevraagd om deze dienst der gebeden te leiden. Pastor Dean vroeg of er ook bepaalde zaken waren die men voor de troon der genade wilde brengen. Er zou gebeden worden voor enkele zieken uit de eigen gemeente en uit naburige gemeenten, die in Calgary's ziekenhuis waren opgenomen. Iemand vond dat we de Here moesten danken voor de vrijheid die we hadden om kerk te houden. Gedacht moest worden aan de gevallenen in twee oorlogen (November 11!) De spanning tussen Iran en de Verenigde Staten (de gijzelaars). Wijsheid voor Carter. Wijsheid voor Clark en Lougheed. Denk aan onze jonge mensen, sommigen dwalen af. Denk aan de ouders en hun kinderen.

Broeder Vanderlaan bracht in een roerend eenvoudig gebed al deze noden voor Gods troon, en na zijn gebed zongen we: Vader wij aanbidden U — wij leggen onze levens voor U neer. Wat hebben wij U lief! En dan: Vader, wij aanbidden U, werd vervangen door: Jezus wij aanbidden U, en Geest, wij aanbidden U.

Na de collecte zong een koor van twintig personen 'Kom, vrede Gods' (Come, Peace of God) Koor en gemeente zongen Psalm 100. (the Olde One Hundredth Psalm Tune). Toen ging de gemeente weer zingen, iemand gaf op Hymn 484: Lead on, O king eternal; een ander Hymn 378: I know not why God's wondrous grace to me He has made known; weer een ander: And can it be that I should gain an interest in the Saviour's blood? (hymn of Charles Wesley, Songbook no. 2.)

In de Dienst des Woords las Pastor Dean II Corinthe 2:12-3:18. en de tekst van zijn intree preek was: II Corinthe 2:14-17, en het Thema: Wij zijn een reuk van Christus.

Als introductie op de preek werd het woord gegeven aan een gemeentelid die verslaafd was aan de drank, maar nu door Gods genade bevrijd was van deze slechte gewoonte na een verblijf van geruime tijd in het Calvary Rehabilitation Center in Phoenix, Arizona. Het ernstige woord dat hij vooral tot de jeugd richtte liet niet na indruk te maken. En er was blijdschap bij allen die hem hoorden, een voormalige alcoholic, weer op gevangen door zijn gezin, en de gemeente getuigend van Gods genade!

De preek was goed, de tekst werd degelijk uitgelegd, en toegepast. Niemand kon er onder uit. Wij allen moesten een reuk van Christus zijn (aroma of Christ) een reuk des doods ten dode, en een reuk des levens ten leven. Wij mogen voor de zegekar van Christus uitlopen! Is het niet geweldig! Ons leven moet gevormd worden door deelgenoot te zijn in Christus' overwinning.

We zongen nog: Maak mij een kanaal van Uw Vrede. Ontvingen de zegen, en zongen daarna alle coupletten van Hymn 472; eindigend in Praise God from Whom all blessings flow! Het was kwart voor negen geworden. Ik geloof niet dat er iemand was die daar erg in heeft gehad.

J. VanHarmelen

Vijfendertig jaar na de Vrijmaking

door Drs. N. Scheps

(Kerknieuws) Het zijn in het begin van september grote dagen geweest voor de Gereformeerde Kerken Vrijgemaakt. In de eerste plaats werd, zoals gebruikelijk, op de eerste woensdag van september de jaarlijkse Theologische Hogeschooldag in Kampen gehouden. Daar werd vooral aandacht geschonken aan de stichting van de Hogeschool, nu 125 jaar geleden. Bovendien was het 35 jaar geleden dat de Vrijmaking plaatsvond en ook dat werd op de Hogeschooldag herdacht.

Een dag tevoren was het boek *Het vuur blijft branden*, dat naar aanleiding van het zevende lustrum van de Vrijmaking verscheen, gepresenteerd. Ter gelegenheid van deze herdenking verscheen ook een 'college ethiek' van prof. dr K. Schilder in oorlogstijd en kerkstrijd, onder de titel *Zien in de toekomst*. Het werd verzorgd door prof. J. Kamphuis.

De Theologische Hogeschool zag nog een hoogleraar gaan en een hoogleraar komen: prof. dr L. Doekes gaf vanwege zijn emeritaat zijn afscheidscollege en prof. drs D. Deddens hield zijn inauguratie. De Gereformeerde Kerken Vrijgemaakt en hun hogeschool stonden die dagen in het centrum van de belangstelling.

Voor de Gereformeerde Kerken Vrijgemaakt is de Vrijmaking een feit van grote betekenis en men herdenkt het dan ook heel vaak. Lang niet alle kerken geven om de vijf jaar aandacht aan zo'n gebeurtenis uit het verleden. We herinneren ons dat de Afscheiding van 1834 in 1934 werd herdacht en de Doleantie van 1886 in 1936. Ook schonken de Gereformeerde Kerken in 1942 aandacht aan de vereniging van 1892. Maar bij zulke herdenkingen bleef het dan ook.

De oude grondslag

In de Gereformeerde Kerken Vrijgemaakt geeft men steeds weer uiting aan zijn grote dankbaarheid voor de Vrijmaking. Het valt niet bij benadering te zeggen, zei ds P. Lok op de Hogeschooldag, hoe het er in de kerken vandaag in 1979 had uitgezien, wanneer er in 1944 geen Vrijmaking was gekomen, dat wil zeggen een terugkeer naar de oude grondslag van de Gereformeerde Kerken in dit land. Een ding is zeker: men kan de Here niet dankbaar genoeg zijn voor wat Hij gedaan heeft. Tegen deze achtergrond is het begrijpelijk dat men niet slechts een keer in de vijfentwintig jaar aandacht aan de Vrijmaking schenkt, maar bij ieder lustrum.

Wat er in dat jaar 1944 is gebeurd, staat ons nog heel levendig voor de geest. Hoe vaak gingen we in dat jaar niet naar de Oosterkerk in Utrecht, waar de gereformeerde synode vergaderde. Bovendien waren er de vergaderingen van 11 en 12 augustus in de Lutherse Kerk in Den Haag. De eerste krijgt meestal alle aandacht en dat is ook wel begrijpelijk, want dat was een landelijke vergadering.

Minder bekend is dat er de volgende dag, zaterdagmiddag 12 augustus, voor de gereformeerden van Den Haag en omgeving een vergadering werd gehouden, waar dr M. B. van 't Veer te Amsterdam sprak. Niemand kon die zaterdagmiddag vermoeden dat het de laatste keer was dat hij dr van 't Veer zou beluisteren. Enkele dagen later overleed hij plotseling.

Er waren in Den Haag in 1944 al enkele andere voorlichtingsvergaderingen gehouden, zowel van de zijde van hen die zich achter het beleid van de synode schaarden, als van degenen die daar ernstige kritiek op hadden en zich later

Vervolg op pag. 16

PERSOVERZICHT

Carl D. Tuyl

• Clark hield krijgsraad met de provinciale premiers over het olie-beleid. De premier van Ontario vocht een soort achterhoede gevecht om de prijsverhoging te voorkomen, maar hij had net zo goed thuis kunnen blijven. De anderen waren het er over eens dat de prijs omhoog moet. Vervolgens ging Clark bij Alberta's Lougheed op bezoek om uit te vinden hoeveel van die prijsverhoging in Ottawa's kas terecht zou komen. Dat onderwerp werd niet tot bevrediging van beide heren opgelost natuurlijk. Het plan is nu om de prijs iedere zes maanden met $2.00 per vat te verhogen totdat we 90% van de wereldprijs betalen. Maar Clark heeft wel toegezegd dat er een flinke "buitengewone-winst" belasting geheven zal worden op de hogere inkomens van de oliemaatschappijen. Een ding heb ik uit al die besprekingen niet begrepen. Iedereen spreekt van de noodzakelijkheid van de verhoging van olieprijzen. Is het erg dom om te vragen waarom het moet?

• Ma Bell liet proefballonnetjes op. Ze wil gaan proberen om ons per gesprek te laten betalen. De wereld is een pijp kaneel, een ieder zuigt er aan en krijgt zijn deel, maar Ma Bell zuigt wel erg hard de laatste tijd.

• Tijdens het elfde uur, van de elfde dag in de elfde maand herdacht Canada haar doden, die hun leven in de strijd voor de vrijheid hadden gegeven. Ik sprak met een veteraan van 89 jaar die mij in geuren en kleuren vertelde over de loopgraven ellende van de eerste wereldoorlog.

• De wereld houdt haar adem in over de gebeurtenissen in Teheran. De Amerikaanse gijzelaars zitten nog gevangen. Carter nam represaille maatregelen: hij verbood verdere invoer van olie uit Iran. Daar hebben trouwens de Amerikanen meer last van dan Iran. Maar toen Iran aankondigde haar geld uit Amerikaanse banken te zullen halen stak Carter daar ook een stokje voor. Verder blokkeerde Amerika een debat in de Veiligheidsraad van de Verenigde Naties, en er werd kontrole uitgeoefend op illegale emigranten uit Iran. Die gaan het land uit natuurlijk. De man waar het allemaal om gaat, de Shah, kijkt in een ziekenhuis in New York naar oude films.

• Ronald Reagan, een van de kandidaten voor het presidentschap in Amerika heeft zijn voorgenomen politiek ten aanzien van Canada en Mexico uit gelegd. Zijn plan is om beide landen op hoog niveau in de Amerikaanse politiek te betrekken. Daar zit een "luchie" aan natuurlijk . . . een olie "luchie."

• De Zimbabwe-Rhodesia onderhandelingen in Londen schijnen nu goed op gang te komen. Er komt schot in, en een oplossing is in zicht. Beide partijen zullen in komende verkiezingen erkend worden en Engeland zal toezicht uitoefenen. Er wordt zelfs al over een wapenstilstand onderhandeld.

• Een Saudi- Arabiese prins, Abdul Aziz ging op vakantie naar Stockholm. Hij arriveerde met drie straalvliegtuigen. Het eerste vliegtuig bevatte een stoet gesluierde vrouwen, het tweede vliegtuig de prins en 640 koffers, het derde vliegtuig was voor de bedienden, en de prinselijke auto, en het hele stel wilde een verdieping huren in het beste hotel. Dat was al bezet met 100 gasten, maar de prins ging even met de portemonnaie rond en de zaak was in een wip voor elkaar. Dat is nog eens even iets anders dan zeven uur in zo'n benauwd stoeltje van de ekonomie-charter klasse, hè? Ja, wie 't breed heeft, laat 't breed hangen.

de levensgeschiedenis van Pieter Vermeulen

door Gé Verboog

Gemeente Velsen ©

Conclusie

Arie de Koning, de branie die wijdbeens eenmaal op een duintop toekeek, hoe koning Willem de Derde het Noordzeekanaal opende, is een oude man geworden, maar het actieve gezicht met het spitse puntbaardje en de klare onvermoeide stem tekent hem als de onvermoeibare, niets ontziende strijder voor kerk en school en IJmuiden. "Een wens ken ik nog," zegt de meester vaak, "wanneer zal de Regering ons eindelijk recht verschaffen?"

In negentien-honderd-achttien neemt de meester ontslag en heeft geen zetel meer in de Provinciale Staten; hij trekt zich uit alle functies terug, maar blijft zijn stukken schrijven in vele kranten.

"Ik werk zolang het dag is," zegt hij als men hem maant, wat rustiger te gaan leven.

Vaak wandelen de meester en mevrouw in de namiddag door de weelderige bossen van "Beeckestijn" waar zoveel herinneringen worden opgehaald omdat het verleden zo rijk was.

"Soms denk ik dat mijn taak volbracht is," zegt de meester wel eens, "en dan is er weer nieuw werk dat gedaan moet worden."

"Je zult nooit ophouden met werken, geloof ik," glimlacht mevrouw Vermeulen dan, "maar zolang wij leven, zolang hebben we een taak."

Dan komt plotseling — ineens in de kranten het nauwelijks te geloven bericht, dat minister Ruys de Beerenbrouck een nieuw kabinet heeft gevormd met als novum: een minister van onderwijs en deze minister is Dr. J. Th. de Visser.

De meester leest en herleest — zou het mogelijk zijn? Niet te snel juichen, denkt hij, we leven in een kil klimaat. In hetzelfde jaar wordt een wetsontwerp ingediend van een Lager-Onderwijswet en volgen vele debatten.

Negentien-honderd-twintig — Minister de Visser behaalt de overwinning op grootse wijze. Het christelijk onderwijs is gelijkgesteld met het openbare en zal voortaan dezelfde subsidie ontvangen . .

Nauwelijks kan men het geloven. De moed was bijna opgegeven na zoveel jaren, lange jaren van vechten om recht-eindelijk-eindelijk-eindelijk heeft de Regering begrepen dat men dan pas democratisch genoemd kan worden, als men alle gezindten vrijheid en rechten schenkt en erkent.

En de ware vrijheid luistert naar de wetten—

De meester legt de krant neer. De zege is bevochten, de strijd is geëindigd in glorie, de glorie van verkregen recht. Zijn diepste wens is in vervulling gegaan — wat kan hij nog meer wensen? Het is genoeg.

De meester staat op; voor het raam staat hij als zovele keren. Hij ziet uit over de Heide, over Velseroord, over IJmuiden, over Wijkeroog. Hij ziet de Breesaap, de holen en de hutten, de keten en de schuren veranderd in een samenleving, waar velen, zeer velen een menswaardig bestaan mochten vinden en waar het goed is om te wonen. Hij ziet de plaats, waar school en kerk een vastgewortelde kern hebben verkregen.

Dit is zijn leven.

Dan breekt in hem open de stille bede van de oude Simeon: "Nu laat Gij, Here, Uw dienstknecht gaan in vrede — ja, in vrede - naar Uw Woord..."

Enkele maanden later neemt God deze wonderlijk sterke, trouwe dienstknecht tot Zich in Zijn eeuwige heerlijkheid.

De Heide is in diepe rouw.

Maar de meester ontwaakt in Gods Vaderhuis, waar hij Gods lof mag zingen en waar God Zelf hem de palm der overwinning uitreikt...

Vervolg van pag. 15

zouden vrijmaken. En dat alles voltrok zich in een voor ons land uitermate benarde situatie.

Terwijl alle aandacht in beslag genomen werd door de strijd tegen een steeds grimmiger wordende vijand, woedde er in de Gereformeerde Kerken een twist, die regelrecht tot een kerkscheuring zou leiden.

Het is niet alleen de jeugd in de Gereformeerde Kerken en in de Gereformeerde Kerken Vrijgemaakt, die dit van vorige geslachten moet vernemen. Ook de ouders van veel jongeren hebben het zelf niet beleefd. Men moet de vijftig gepasseerd zijn om zich nog ten volle te kunnen herinneren wat er in dat vreselijke jaar 1944 is gebeurd.

Zij, voor wie dit alles geschiedenis geworden is, zullen zich wel afvragen hoe het mogelijk was dat een kerk zich met deze dingen bezighield terwijl het volk te midden waarvan zij stond, werd bedreigd zoals het nog maar zelden in zijn geschiedenis was bedreigd. Het is niet aan ons hier in deze beschouwing op die vraag een antwoord te geven, maar men kan het niemand kwalijk nemen dat hij haar 35 jaar later stelt.

Waardeert u C.C.?

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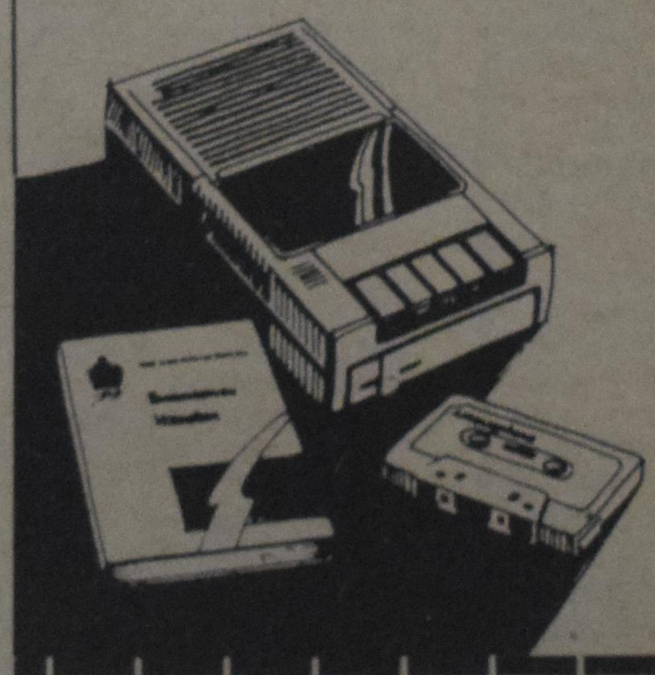

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Notes of Thanks	8.00

All other one-column classified advertisements: $4.20 per column inch with a minimum of $6.30. For letter under box number, $2.00 extra.

NEW FAMILY RATES

Effective December 1, 1979 the cost of all family advertisments will be increased by $2.00.

The new rates are shown on the left. Payment when you send in your family announcements would be appreciated. Our regular classified rate of $4.20 per column inch with a minimum of $6.30 remains unchanged.

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416)682-8311

THANKS

VANDEN HAZEL: I wish to thank my children, grandchildren, relatives and friends who helped to make my 90th birthday such a wonderful one by way of flowers, visits and cards. Above all I thank the Lord for his loving care throughout all those years and pray that he will continue to be near to me in the years to come. Mr. Wienik Vanden Hazel,
R.R. #2, Wallenstein, Ont.

BIRTHS

BLOK: We thank the Lord for the safe arrival of our first born child. Born on October 23. Our healthy boy is named GREGORY MANUEL and weighed 8lbs. 11 oz. Proud parents are John and Hillie Blok, Auburn. Grandparents are Mr. and Mrs. Casey Van Amersfoort, Blyth, and Mr. and Mrs. Garrelt Blok, Auburn.

BRUINING: With joyful praise and thanks to the Lord, we announce the birth of our daughter, AMY JENNIFER, sister for Jeffrey, Julie, Jeremy. Born October 8, 1979. Ben and Jessie Bruining,
R.R. #3, Waterford, Ont.

DE RUITER: With praise and thankfulness to God, the giver of life, we, Tom and Debbie, are proud to announce the birth of our first child, a beautiful son, MICHAEL CHRISTOPHER, born on November 9, 1979. He is the first grandchild for Mr. and Mrs. Evert de Ruiter of Brampton, Ontario, and for Guy and Irene Renault of Sault Ste. Marie, Ontario. Also he is the first great-grandchild for Mrs. T. de Ruiter of The Netherlands and Mrs. S. de Vries of Toronto, Ontario.
R.R.#5, Pembroke, Ontario K8A 6W6.

DOUMA: William and Betty thank God for the safe arrival of their second child, a daughter, JACQUELINE LORRAINE, born November 8, 1979, a sister for Michael. She is the thirty-first grandchild for Mr. and Mrs. H. Douma, Wellandport and thirty-seventh for Mr. and Mrs. K. Gritter, Fenwick.
R.R. #3, Wellandport, Ontario L0R 2J0.

ELLENS: Horace and Sylvia (nee Martens) give thanks to the Lord in the birth of their first child KRISTOPHER RYAN. He was entrusted to our care on October 31, 1979, weighing 9 lbs. 6 ozs. Fourth great-grandchild for Mr. and Mrs. C. Flokstra of Smithville, Ont., and fourth grandchild for Mr. and Mrs. L. Ellens of Beamsville, Ont., and fourth grandchild for Mr. and Mrs. J. Martens of Listowel. Kristopher now lives at:
154 Ontario St., Beamsville, Ont. L0R 1B0.

KRAMER: God, in his grace, gave us another daughter on November 2, 1979. We have named her SUZANNE GRACE. A sister for Paul and Janine. Another grandchild for Mrs. B. Kramer and Mr. and Mrs. A. Mulder, all of Hamilton. Thankful parents are Bob and Riekie Kramer.
62 Dale Ave., Scarborough, Ont. M1J 3J5.

BIRTHS

GAZENDAM: With great joy and thanks to God, Nick and Janet announce the birth of their daughter, NICOLE JOY, born November 8, 1979. A sister for Peter Jonathan. Happy grandparents are Peter and Gerda Gazendam of Ottawa and Peter and Hanna Weima of Brockville.
10 Runnymede Rd., #230, Kingston, Ontario K7M 2A1.

HAANSTRA: With great joy and thankfulness to God, Jerry and Jane (nee Buursma) are happy to announce the birth of their second child, JASON HARVEY, born November 8, 1979. A little brother for Jennifer. Second grandchild for Mr. and Mrs. D. Buursma and thirteenth for Mr. and Mrs. H. Haanstra.
R.R. #1, Cayuga N0A 1E0.

KEMPKER: We, Ted and Liz (nee Buining), with joy and thankfulness in our hearts to God, the Creator of life, are happy to announce the birth of our first child, BENJAMIN JAMES, 7 lbs. 10 oz., born on November 10, 1979, at McMaster Medical Centre. Proud grandparents are Mr. and Mrs. J. Buining of Freelton and Mr. and Mrs. J. Kempker of Waterdown.
R.R. 1, Waterdown, Ont. L0R 2H0.

"Thanks be unto God for his unspeakable gift" (II Corinthians 9:15).
LUBBERTS: John and Dianne (nee Hoftyzer) give thanks to God, the giver of life, for the precious gift of a healthy son, JUSTIN MATTHEW, born November 11,1979. Excited brothers and sisters are Brent, Sophia, Nataschia and Quentin. Proud grandparents are: Mr. and Mrs. John Hoftyzer, Trenton, Ont., and Mr. and Mrs. Bert Lubberts, Hannon, Ont.
10 Leneck Ave., Brampton, Ont. L6X 2A7.

RADSMA: We rejoice in the Lord's gift to us, a little boy we named ADAM. He was born November 14, 1979, weighing 7lbs., 8 oz. He has enriched our family: Frank, Elsina, Jessica and Marc, and is welcomed by grandparents, Mrs. J. Radsma, St. Catharines, Ont., and Mr. and Mrs. E. Te Nyenhuis, Kentville, N.S.
117 Rykert St., St. Catharines, Ont. L2S 2B3.

VAN DYK: Conrad and Anna Van Dijk praise and thank the Lord, the Giver of all good and perfect gifts (Jas. 1:17), Who answered their prayers and brought their son, GERRIT SASHI JONATHAN, to live with them on October 25, 1979. Sashi (meaning 'sun') was born in Coimbatore, India on December 7, 1978. He is a long-awaited dear little brother for Tracy, Timmy and Supriya. 19th grandchild for Mrs. D. Van Dijk, Ottawa, 12th grandchild for Mr. and Mrs. G. Kamphuis of Welland and 13th greatgrandchild for Mrs. A. Parlevliet-Bakker, Katwijk a/zee, The Netherlands. Sashi's address is:
Box 209 Shakespeare, Ont. N0B 2P0.

BIRTHS

VREUGDENHIL: We, Nick and Marg (nee Veldstra) praise God, the Giver of life, for the birth of our first child, a son, MARTIN ALBERT, weighing 9 lbs. 12½ ozs., born November 10, 1979. First grandson for Mr. and Mrs. A. Veldstra of Fruitland, Ont., and sixteenth grandchild for Mr. and Mrs. N. Vreugdenhil of St. Catharines, Ont.

VRIEND: Born out of love and received with joy, DANIELLE MARGARET. Jake and Minke Vriend; Joel, Deborah and Sarah.
November 7, 1979.
"Lo, I have carved you out of the palm of my hand" Isaiah 49:16.
10 Echo Dr., Guelph, Ont.

ANNIVERSARIES

Vlaardingen, Holland — St. Thomas, Ontario
1939 — November 22 — 1979

"Watch therefore; for ye know not what hour your Lord doth come" (Matthew 24:42).
November 22, 1979 marks the 40th Wedding Anniversary of our dear parents,

PETRUS LEONARDUS and ANTONIA BROBBEL (nee Vogel)

We are thankful for what God has given us in them and we pray that he will continue continue to guide them in future years.
Their children and grandchildren:
Klaas & Nellie Brobbel; Peter, Floyd, Carla.
Dick & Martha Brobbel; Mandy, Julie.
150 First Ave., Apt. 10, St. Thomas, Ont. N5R 4P3.

1954 — 1979
Calgary — Toronto

On December 4, 1979, D.V., we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN and TRUDY HIELKEMA (nee Verbeek)

We thank God for the 25 years of love and respect. Congratulations, and may the Lord continue to bless you and keep you in his care.
Joann & Floyd Boskers
Debbie
Cindy
Rob
and granddaughter Vicky.

1944 — 1979

With gratitude and thankfulness to our God, we hope to celebrate, the Lord willing, on December 14, 1979 the 35th Wedding Anniversary of our parents and grandparents,

JOHN and HENRIETTA WINTERS (ne Vande Belt)

We pray that the Lord may spare them for each other and for us for many years to come.
Stan & Thea Winters; Ellen, Jeff, Anita, Tara — Strathroy, Ont.
Frank & Alice Winters; David, Sonya — Winnipeg, Man.
Ron & Fern George — Teeswater, Ont.
Rosalie Winters
Matilda Winters
Cynthia Winters
Home address: 331 Ellor Street, Strathroy, Ont.

The congregation of Williamsburg, Ont. Chr. Ref. Church extends their congratulations to,

REV. and MRS. LEONARD SCHALKWYK

on the occasion of their having served 25 years in the ministry, and their silver Wedding Anniversary.
May our Lord continue to bless them and use them for his purposes. A reception and fellowship will be held on Friday, November 23 at 8 p.m. in the Matilda Hall, Dixons Corners, Ont.
Friends are cordially invited.

ANNIVERSARIES

On December 3, 1979, the Lord willing, we will celebrate with our parents and grandparents,

JAN and ANTJE HULST

their 40th Wedding Anniversary.
"In all your ways acknowledge him, and he will make straight your paths" (Proverbs 3:6).
We pray that the Lord will continue to guide them and keep them in his care.
Their thankful children and grandchildren:
Melvin & Kiny Van Lingen; Chris, Jeff, Michael, Richard — Chatham, Ont.
Miny & Den Hartog; Deanne, Jerry — Ilpendam, Holland
Rudy & Dini Hulst; Melinda, Patrick — Athens, Ont.
John & Anne De Kraker; Sean, Peter — Mississauga, Ont.
Arnold & Maureen Hulst; Amanda, Samantha — Pefferlau, Ont.
5 Centennial St., Aylmer, Ont. N5H 2X1.

1929 — 1979
Schipluiden — Porcupine

On December 4, 1979, the Lord willing, we will celebrate with our parents and grandparents,

JAC. and ANNY RENSEN (nee DeKoning)

their 50th Wedding Anniversary.
Pete & Tiny Rensen; Jack, Geert — Hoek van Holland, Neth.
Bill & Nell Moes; Jack, Andy, Angela — Oshawa, Ont.
Jack & Menny Rensen; Robbie, Anita — Scarborough, Ont.
We thank the Lord for his rich blessings and pray that he will continue to keep our parents in his care.
P.O. Box 127, Porcupine, Ont. P0N 1C0.

MARRIAGES

FARENHORST-SPOELSTRA: With much pleasure and thankfulness to God, who brought them together, Mrs. Dick Farenhorst, Hamilton, and Mr. and Mrs. Peter Spoelstra, Hamilton, announce the wedding of their children, HENDRIKA and PAUL CALVIN. The wedding will take place, D.V., on Saturday, November 24, 1979 at 2:00 p.m. in the First Chr. Ref. Church, Charlton and Hess Streets, Hamilton, Rev. Nederlof officiating.
Future address: 790 Mohawk Rd., W., Apt. 1203, Hamilton, Ont. L9C 6C6.

VANDERLAAN-WHITEHEAD: Mr. and Mrs. John Vanderlaan of Oakville, Ont., wish to announce the wedding of their daughter, ARLENE to MICHAEL, son of Mr. Stan Whitehead of Scarborough, Ont. The ceremony will take place, D.V., on Saturday, December 1, 1979, at 1 p.m. in the Chr. Ref. Church of Clarkson, Ont., Rev. Peter Slofstra of Orillia, officiating. "The Lord will watch over your coming and going, both now and forevermore" (Psalms 121:8), is our prayer for Michael and Arlene in their married life.
Future address: 3310 Fieldgate Dr., Apt. 405, Mississauga, Ont.

ENGAGEMENTS

ELZINGA-BOOMSMA: It is with great joy and thanks to God that we DEANNA KAREN and THEODORE ARTHUR, with our parents, Mr. and Mrs. John Elzinga of Dundas, Ont., and Mr. and Mrs. Rommert Boomsma of Brantford, Ont., are pleased to announce our engagement which took place October 12, 1979. The Lord willing, our marriage will take place October 4, 1980.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

OBITUARIES

— Our loss is his gain —

On October 19, 1979, through a tragic accident on the farm, our Father in his wisdom, took home to himself our loving husband, father and grandfather,

OEBELE (BOB) BRANDSMA

just one week before his 66th birthday.
Leaving behind his wife, Tena Brandsma,
the children and grandchildren:
Lucy & Simon Hoogendoorn; Donald, Bonita, Roger — Abbotsford
George & Mary Brandsma; Kathleen, Keith — Abbotsford
Edward & Aileen Brandsma; Duane, Cheryl, Karen — Lynden, Washington, U.S.A.
Peter & Alice Brandsma; Steven, Paul, Timothy, Daniel — Grand Rapids, Mich.
Richard & Diane Brandsma — Abbotsford
Bob & Gloria Brandsma; Mark, Bryan, David — Abbotsford
Marjorie & Dirk Vander Horst; Maureen, Tonia — Abbotsford
Norman & Estherina Brandsma; James, Joseph, Jason — Grand Rapids, Mich.
Fred & Margaret Brandsma; Rosalie, Christopher — Matsqui
"Lord through all the generations" (Psalm 90).
"A mighty fortress is our God" (Psalter Hymnal).
The funeral took place on Tuesday, October 21, 1979 in the First Chr. Ref. Church, Abbotsford, B.C.
Home address: 32910 Townshipline Rd., R.R. #1, Matsqui, B.C. V0X 1S0.

Drachten, Holland
Psalm 121

On November 5, 1979, the Lord in his love and wisdom, took unto himself our beloved brother, brother-in-law and uncle,

ALBERT KAMMINGA

at the age of 48 years. We pray and trust that our heavenly Father will sustain Sien with her children and grandchildren.
"Knowing that all things work together for good to them that love God, to them that are called according to his purpose" (Romans 8:28).
Tjeerd Nauta — Surhuizum, Fr.
Klaas & Tine Kamminga — Acton, Ont.
Anna Sytsma-Kamminga — Gerkesklooster, Fr.
Ed & Anna Kamminga — St. Catharines, Ont.
John & Edith Kamminga — Acton, Ont.
nieces and nephews.
Funeral took place at Gerkesklooster, Fr., on Saturday, November 10, 1979.

Lollum (Fr.), The Netherlands
November 8, 1979

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away" (Revelations 21:4).
After much suffering the Lord promoted to glory, our brother,

MEINTE REINSMA

at the age of 55. Beloved husband of Dirkje Riensma (nee Eigersma).
May the Lord comfort and strengthen our sister-in-law and their children and also us as brother and sisters:
K. & A. Greidanus (Reinsma) — Edmonton, Alta.
A. & G. Riensma — Peers, Alta.
J. Vander Sluis (Reinsma) — Chatham, Ont.

Share your family news with others. Place an ad in C.C. classified.

OBITUARIES

On November 1, 1979, through a tragic car accident, God took unto himself our dear daughter, sister, and aunt,

AUDREY DE JONG

at the age of 26 years.
"And if I go and prepare a place for you, I will come back and take you to be with me, that you also may be where I am" (John 14:3).
She is survived by her mother and step-father;
Mr. and Mrs. U. Sandstra (de Jong) — Edmonton, Alta.
Brothers:
Gerard de Jong — Medicine Hat, Alta.
Jan de Jong — Vancouver, B.C.
Johan de Jong — Prince George, B.C.
Tony de Jong — Edmonton, Alta.
Henry de Jong — Edmonton, Alta.
Sisters:
Magda Dykema (de Jong) — Edmonton, Alta.
Joanne Rozendaal (de Jong — twin sister of Audrey) — Edmonton, Alta.
Also survived by sisters-in law, brothers-in-law, nieces, nephews, step-brothers and step-sisters.
Audrey was pre-deceased by her father, Arie de Jong, in 1963, and brother Kees in 1945.
The funeral took place on November 5, 1979, at the Trinity Chr. Ref. Church, Edmonton, Alta.
Home address: 13115 — 63 Street, Edmonton, Alta.

February 14, 1907 — Drogeham, Friesland
November 2, 1979 — Trinity Tower, Brampton, Ont.

The Lord in his infinite wisdom and mercy took to himself after many years of ailing health, our dear father and grandfather,

JOHN VAN MINNEN

at the age of 72. He was the widower of the late Anna Van Minnen, nee Vander Veen, since October 27, 1974. We thank God for what he has given to us in our father and though we'll miss him, we rejoice that he is with his Lord and Saviour now.
Tina & Bill Buitenwerf; Ann, William, Patricia — Abbotsford, B.C.
Teresa & Jake Rumph; Debbie, David, Edward, Cynthia — Rexdale, Ont.
Edith & John Brinkman, Michael, Christine, Angela, Jonathan — Chatham, Ont.
Martha & Albert Rumph; Leanna, Allen, Jolene — Alma, Ont.
"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever" (Peter 1: 23, 24, 25a).
The funeral service was held on Monday, November 5, 1979 at 2 p.m. in the Drayton Chr. Ref. Church, Rev. Dirk Veldhuizen officiating.
14 Riverdale Dr., Rexdale, Ont. M9V 2T3.

On the Lord's Day, November 4, 1979, the Lord took to himself our dear daughter, sister and aunt,

MARY ANN

At the age of 18. Her strong desire to make public confession of her love for the Lord gives us great comfort.
Durk & Pietsie Miedema
Arthur & Rebecca Miedema; Janice, Jessica, Daniel — Rexdale, Ont.
Brent & Cathy Miedema; Cara, Craig, Michael — Cambridge, Ont.
Susan, John, Peter — at home
"The lamb will be her shepherd, he will guide her to springs of living water" (Rev. 7: 17).
R.R. #5, Thunder Bay, Ont. P7C 5M9.

REAL ESTATE

DAIRY FARM
160 acres of clay and gravel soil; 500 ft. water frontage; 10 acres of apple orchard. Large house, 2 barns, 2 silos, milk house and other buildings.
60 head of cattle. Machinery, milk quota 350,000 lbs.
Asking price **$325,000**.
Apply:
GERALD VINCENT, Realtor
6 Gladstone Ave.
Picton, Ont, K0K 2T0
Phone: (613) 476-5697.

IMPORTED FOODS AND MEATS. Excellent Mall location. All equipment in new condition. Good turnover. Owner wishes to retire. Asking **$45,000**.

24 ACRE HOBBY FARM located on paved road, frame 4 bedroom home, bank barn. Call today to view this much desired piece of property.

MOBILE FEED MILL. 1969 International truck complete with Daffin Mixmill, rebuilt in 1978. Plus 1 ton Ford van, molasses tank, spare parts for Mixmill. Gross sales $150,000. **Easy terms.**

8 ACRE FARM presently used as horse farm with good house and barn and flood-lit paddock soil. Also suitable for market gardening. Excellent location for vegetable sales outlet on busy Highway #3. For further information on the above listing call:

WM. E. Hajdu Real Estate Ltd.
at 1-519-863-3539 or
1-519-863-3644 or
evenings Simon Erkelens at
1-519-863-5418.

Broiler Farm — Near Tilsonburg, 35,000 "A" quota. Running 55,000 including #2. Fully automatic, exceptional barn, large 4 bedroom home.

Urgently Required — Farm listings, Cash Crop — Pullets — Layers — Broilers etc., proven sales. Confidential enquiries invited.
Call GEORGE (GERRIT) LAMMERS
daytime (416) 383-2153,
or res. 659-7476.
VOORTMAN REAL ESTATE LTD.
1059 Upper James St.,
Hamilton, Ont.
L9C 3A6.

Modern egg farm near **Blyth**. Basic quota 18,240 (more quota available). 100 acres of choice, well drained land. Older barn will accommodate 600 feeder hogs. Large 2 storey brick home. Close to town.
We have for sale, a good selection of dairy and hog operations.
For more details call:
Peter Damsma
R.R. #5, Clinton
Ph. 519-482-9849
MAURICE GARDENER
REAL ESTATE LIMITED

Turkey broilers, 415,000 lbs. basic quota; 50 acres choice garden land; 3 bedroom brick ranch home with inground swimming pool. Tractor and implements included. Be sure to call on this one. The price is right! 12 miles from Brantford.
45,000 chicken broiler, basic quota. Small acreage, attractive 3 bedroom home. Vendor will hold mortgage at reasonable rate.
110,000 cage layers, basic quota. 150 acres crop land, large farm home. 3 barns completely automatic and in excellent condition.
For more details call:
ROOKE REAL ESTATE LTD.
Realtor
220 Broad St. E.,
Dunnville, Ont.
416-774-7624
and ask for Gord Gray
(res.) 519-822-4438

REAL ESTATE

R.R. #6 Forest — $225,000.00
70 acres with excellent home. 30 acres tiled, all workable. Proven reserves of 185,000 yard of gravel, good farm land and excellent investment opportunity. Please call **MARK MARTENS** at **1-519-542-3474.**

300 Acres Dairy Farm
$1,500,950.00
A going concern. Included #1 and #2 milk quota. Full line of equipment. All tiled and workable except for 7 acres. Large 2 storey home with 7 bedrooms. Forest area. Please call **MARK MARTENS** at **1-519-542-3474.**

R.R. #3 Petrolia — $120,000.00
57 acres. Pasture, sandy loam with 1½ storey home. Excellent investment opportunity. Petrolia area. Please call **MARK MARTENS** at **1-519-542-3474.**
CANADA TRUST REALTOR
1362 Lambton Mall Rd., Sarnia, Ont.
N7S 5A1.

HELP WANTED

SALES HELP
Floral route salesperson, experience not essential, must have good driving record and pleasant personality. Call: **562-7321**.

Wanted: a hired hand for dairy farm. Married couple preferred. New house provided. Wages to be negotiated. Please call collect to (403) 674-4269 or write: J. Strydhorst, Box 88, Neerlandia, Alberta T0G 1R0.

REAL ESTATE

CAGE LAYERS
6,000 Basic Quota; 4 bedroom home; very good barn, automatic feeding. Ideal for semi-retired person.
24,000 Basic Quota; nearly new automatic feed cages; 3 bedroom home. Land ideal for cash crops. Good area, 45 miles from Hamilton.
50,000 Basic Quota; fully automatic barns; 100 acres cash crop land; 350 sow unit farrow to finish. Real going concern for family operation.
for more details call:
ROOKE REAL ESTATE LTD.
Realtor
220 Broad St., E.
Dunnville, Ont.
416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

Advertise in C.C.
It does
give you results!!

HELP WANTED

Secretaresse gevraagd voor Real Estate en Development Co. in Oakville, Ont.
Vereisten: volledig zelfstandig, typen, steno, correspondentie. Goede telefoon-stem en filing. Bekendheid in Real Estate en kennis van de Nederlandse taal strekt tot aanbeveling.
Aangeboden een full-time job in een klein kantoor met goede vooruitzichten.
Gelieve te telefoneren (416) 844-8933. Vraag s.v.p. naar Mr. J. Ten Thye.

Experienced lay-out fabricators,
must be able to do lay-out work and
blue-print reading.
Contact:
Doef's Iron Works Ltd.
R.R. #5, Belleville, Ont. K8N 4Z5
Phone: 1-613-962-9131,
or after hours 613-962-1297.

The Fruitland Christian Choir Society is in need of an enthusiastic **CHOIR DIRECTOR** to direct a group of twenty-five members. We need a director preferably before January, 1980 or shortly thereafter.
Please send inquiries to: **Shirley Gallant,**
P.O. Box 21, Campden, Ont.
L0R 1G0, or by telephone,
(416) 563-8057 after 6:00 p.m.

THE KINGS'S COLLEGE

A Christian, non-denominational, liberal arts college in the Reformed tradition, which began operations in September, 1979, requires the services of a

Director of Financial Development and Communications

The preferred candidate for this position must have the necessary academic, administrative, public relations and communications skills to promote the college through the following activities:
(1) provide leadership in and assume responsibility for a comprehensive and continual fund raising program;
(2) coordinate and supervise all college communications; and
(3) develop and administer alumni relations. A detailed job description is available upon request.
Canadian citizens, landed immigrants and others eligible for employment in Canada are especially encouraged to apply.
Applications will be accepted until January 1, 1980, or until the position is filled, and should be directed to

The President • The King's College
10020—108 Street, Edmonton, Alta. T5J 1K6

FOR RENT

House for rent in the **Burlington-Aldershot** area. Three bedrooms, 1½ storey, fireplace, carpeted. Large lot. Appliances included. No pets. References required. Available: December 15, 1979. Call: **(416) 637-3562.**

TEACHERS NEEDED

OSGOODE: The Community Christian School Association, Metcalfe invites inquiries and applications for the position of principal of their new Christian school, starting in September 1980. The principal-elect will work closely with the educational committee in developing curriculum, school policies and in staff hiring. The school will be inter-denominational in character and will be located in a rural setting, 15 miles from the centre of Ottawa.
Write for further information to:
Education Committee,
community Christian School Association,
Box 435, Osgoode, Ont. K0A 2W0.
Tel: 613-826-2715.

LUCKNOW: The Lord willing, the Lucknow and District Christian School will open its doors for Christian education, kindergarten through grade 8, beginning September 1980.
We invite applications for the position of a teaching principal for the new 3 room school. If you are interested in the challenge of helping to establish a community Christian School in a rural area, please send your inquiries to:
Lucknow and District Christian School Association.
c/o Education Committee
Box 550, Lucknow, Ont.

Hamilton - Calvin: Teacher needed for single grade 3 by January 3, 1980. Present staffer leaving to establish a family. Applicants are invited to contact,
Mr. W. H. Hultink, Principal
547 West Fifth Street,
Hamilton, Ontario L9C 3P7
(416) 388-2645.

Kitchener — Waterloo: Woodland Christian Highschool, serving Kitchener, Waterloo and district, invites teaching applications in all areas for the 80/81 school year. Send resume and letter of application to:
W.C.H.S.
Breslau, Ont. N0B 1M0.

DUNDAS: Calvin Christian School will need a teacher for grade 3, beginning approximately mid January, 1980. Please send letters of inquires and/or applications to:
Gary Glasbergen, principal
Calvin Christian School
R.R. #2, Dundas, Ont. L9H 5E2.
Phone: (416) 627-1411 (school)
or (416) 689-6259 (home).

PERSONAL

Widow lady in wheelchair is looking for Christian lady companion, non-smoker, good driver. Please reply to: Box #4468, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3, or phone: (416) 627-4213.

Truck driver in early 30s is looking for a young woman under 30 years of age. Live in, preferably with children. Write to: Box #4467, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

ARTICLES WANTED

Wanted to buy:
Older Furniture
any condition.
Phone 688-2766.

EVENTS

Fire leaves documents all wet

HALIFAX, N.S. (CCP) — Just hours after a fire destroyed Brunswick Street United Church, librarians and conservation specialists raced to save important records with the help of local businesses.

Built in 1841, the church called the "Cathedral of Methodism," served as the centre for Methodism in the city for 85 years. Records show that victims of the Titanic disaster of 1912 and of the Halifax Explosion of 1917 were buried from there.

Various experts made up the team working to preserve baptismal, death and marriage records. They had to work against time as mould sets in within hours. The wet papers were retrieved from the church office, the only room not destroyed by the fire.

Local merchants pitched in to help. Sobey's Stores provided plastic wrapping and milk crates, Barber Ellis Ltd. supplied blotting paper, and Metro Transfer and Moving Company contributed newsprint. A disinfectant which curbs the growth of mould was donated by the chemistry department at Dalhousie.

Dominion Stores supplied freezer storage and Schwartz Spice Company lent the team a vacuum freeze-dry and fumigation unit.

Three leather bound ledgers containing important records were taken to the Atlantic School of Theology and the Dalhousie University library where their pages were separated, dried in front of fans, flattened in large presses and then micro-filmed.

Mennonite Reporter's new staff writer

WATERLOO (CCP) — Allan J. Siebert, associate editor of the MENNONITE BRETHERN HERALD from 1975-78, became MENNONITE REPORTER staff writer from western canada from an office in Winnipeg, effective September 1st. His wife Judy, recital pianist and teacher of piano, and he are members of the Fort Gary Mennonite Brethren Church in Winnipeg.

The publisher of the paper has long wanted to provide better coverage in the west when financially feasible.

Mr. Siebert will write news and features, relate to other correspondents, and establish more ready access to the MENNONITE REPORTER by readers in B.C. and other prairie provinces.

Christian Winterfest 1980

For Christian Young Adults, 20 and over

Gravenhurst, Ont.
February 8, 9, 10, 11.

from $99.50, including food and lodging (M.A.P.)

— Christian fellowship — fun in the snow — exquisite dining. Live theatre — worship. Strictly first class, ask any who went last year.

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Quantity of Brochures requested _____

Mail to: Winterfest 1980
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— Sponsored by Vision '74 Inc., a non-profit foundation. —

The Ontario CRC Extension Fund, Inc.
(a registered charity, sponsored by Classis Toronto since 1970)

The Directors have approved new loans for **$500,000** as money becomes available for
Meadowvale CRC — Mississauga
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Hamilton Concert Band

Fund-raising Activity
For Hamilton District Christian High School Band

8 p.m. Wednesday, December 5th.
at H.D.C.H. (auditorium).

Free admission
No collection
Voluntary donation.

LET'S PLAY CHESS

Editor: Pete Layer

By correspondence **THE SEPTEMBER LADDER**

Contestants	Problems:	#797	#798	#799	#800	Sub-Total	Prev. Total	Total	
	Points:	3	2	3	2	10			
M. Melissen (V)		3	2	2	2	9	81	90	Winner!
H. Brouwer (I)		3	2	2	0	7	71	78	
J. Wilms (III)		3	2	2	2	9	64	73	
B. Cooke		3	-	-	-	3	60	63	
A.J. Klein (I)		3	2	3	2	10	52	62	
K. Amsinga (IV)		3	2	3	1	9	37	46	
F. Vander Woude (I)		3	-	-	-	3	41	44	
R. Buist (I)		3	-	-	-	3	10	13	
M. Apitius		3	2	2	2	9	New	9	
							Welcome		

Comments
Hearty congratulations to Mr. Melissen who reached the top of the ladder for the sixth time! We all hope that you, the problem-solving veteran, will stay with us for many more years to come. The publisher will send you a book soon. Also a hearty welcome to Mr. Apitius. I hope you will have a speedy and enjoyable climb to the top.

Solutions to the September Problems
#797: (H. Hultberg) Key: 1. K-B3 Variations: 1. --, P-N8/Q; 2. Q-Q2ch., and mate on R6 or N2. 1. --, P-N8/N; 2. K-B2 and 3. Q-R5 mate.
#798: (J. Wiesel) Key: 1. RxP threat: 2. N-K3 mate.
#799: (E.I. Umnow) Key: 1. Q-R8 threat: 2. Q-K8 ch., and 3. Q-B6 mate. Variations: 1 --, K-K2; 2. R-Q7 ch., and 3. Q-Q5 mate. 1. --, K-B2; 2. R-Q7 ch., K-K3; 3. Q-Q5 mate. 2. --, K-N3; 3. Q-K4 mate. 1. --, N-R4 or Q3; 2. Q-N8 ch., and 3. R-K5 mate. Quite a few solvers missed the next variation. 1. --, N-K4; 2. R-Q6 ch., K-B4; 3. R-B6 mate; 2. --, K-B2; 3. Q-B8 mate 1. --, N-N3; 2. Q-N8 ch., and 3. R-Q7 mate.
#800: (H. Laaksonen) Key: 1. B-K5 threats: 2. N-B3, Q6 or N3 mate. Try: 1. BxP? N-N3 no mate. Some solvers did not like #800 very much. Its appeal lies in the balanced cyclic nature of the three variations. Each variation frees one pinned Black piece which then guards two out of three possible mates.

Dutch Solutions
#797: 1. Kf3. 1. --, Bl/p; 2. Kf2 etc.
#798: 1. Tc4: dr. 2. Pe3 mat.
#799: 1. Da8 dr. 2. De8 en 3. Dc6 mat.
#800: 1. Le5 dr. 2. Pd6, c3 of g3 mat.

It may be TIME to review/update, or begin
— your will ☐
— life insurances ☐
— investments, including RRSP, RHOSP, DPSP ☐
— planned charitable gifts ☐

For a free, confidential visit, contact:

CSS

Christian Stewardship Services
455 Spadina Ave., #210
Toronto M5S 2G8
(416) 598-2181

Mr. Houtman hopes to be in your Ontario area during the next 3 months, and in Alberta in November.

Name _____
Address _____
_____
Phone _____

CALENDAR OF EVENTS

Nov. 24	"Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.
Nov. 24	Rehoboth, Christian Association for the mentally handicapped, annual meeting in Red Deer, Alta., at the Chr. Ref. Church. The meeting starts at 11 a.m.
Nov. 29-30	Annual Convention of the Christian Farmers Federation beginning at noon on Friday at St. James United Church, Edmonton, Alta. Banquet Friday evening at the E.C.H.S. 14304 - 109 Ave. Banquet speaker, Ruben Nelson.
Nov. 30	Open house: CLAC, CJL, CFF and CALVINIST CONTACT will hold open house at their respective offices at the King's College, Edmonton, Alta., from 5-10 p.m.
Nov. 29-30	Christian Farmers Federation Convention in Edmonton.
Dec. 1.	Fund-raising dinner at Hamilton Christian High at 6:30 p.m.
Dec. 5	Fund-raising concert with the Hamilton Concert Band, Hamilton Chr. High Auditorium at 8:00 p.m.
Feb. 8-11	Christian Winterfest for Christian young adults, Gravenhurst, Ont.

Andre Knevel in Concert;
Drayton — Nov. 24 at 8:15 p.m., Drayton Ref. Church; **Woodstock — Dec. 1** at 8:15 p.m., Central United Church; **St. Catharines — Dec. 8** at 8:15 p.m., St. Thomas Anglican Church; **Hamilton — Dec. 12** Christmas noon hour recital, St. Pauls Presbyterian Church; **Sarnia — Dec. 15** at 8:00 p.m., Central United Church.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Nov. 30	Wed. Nov. 28	Mon. Nov. 26-10a.m.	Fri. Nov. 23-10a.m.
Fri. Dec. 7	Wed. Dec. 5	Mon. Dec. 3-10a.m.	Fri. Nov. 30-10a.m.
Fri. Dec. 14	Wed. Dec. 12	Mon. Dec. 10-10a.m.	Fri. Dec. 7-10a.m.

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Theo Heikamp

Een winterreis naar Holland? Waarom niet!

De lage prijzen van de KLM maken het de goedkoopste tijd van het jaar om te reizen.

Herinnert u zich hoe vreedzaam Holland kan zijn in de wintermaanden? Het is de ideale tijd van het jaar om bij familie en vrienden door te brengen. De horden toeristen zijn weer vertrokken en het is nu gewoon een plezier om te winkelen, om musea te bezoeken of naar een concert te gaan.

Het beste van alles is dat de KLM het nu gemakkelijker maakt dan ooit tevoren om naar Amsterdam te gaan met laagseizoen kortingen op ons super-koopje, de Charter Klasse Tarieven. Van nu tot de Kerst en na 7 januari kunt u heel wat geld uitsparen in vergelijking met de zomertarieven.

Kijkt u maar eens op de tabel hoeveel u zich kunt besparen met de Charter Klasse Tarieven.

Het hele jaar door kunt u geld uitsparen met deze tarieven, maar het meeste in de winter. En vergeet toch niet dat dit soort reizen u de grootst mogelijke keuze van vertrek en aankomst geeft. Met een gewone chartervlucht kunt u maar **eens per week** reizen. De KLM en CP Air geven keuze uit 7 **vluchten per week**.

En onze nieuwe tarieven gebaseerd op een **enkele reis** (een retoerpakket is wel vereist!) maken het u mogelijk op uw gemak de dag van vertrek en terugreis uit te kiezen binnen een periode van 7 tot 180 dagen. Chartervluchten kunnen u onmogelijk zulk een vrije en zorgeloze vakantie verschaffen.

En er zijn meer voordelen . . . . Kinderen jonger dan twee jaar gaan gratis mee, kinderen jonger dan 12 jaar krijgen of 20% korting op de Charter Klasse Tarieven of 50% korting op de normale prijzen, het ligt eraan welk tarief goedkoper voor u is.

Charter Klasse Tarieven van de KLM zijn het laagst in de wintertijd voor uw reis naar Amsterdam. Dit is uw grote kans om Holland weer eens te bezoeken. Reisbureau zal u gaarne verdere inlichtingen verstrekken en helpen met het voor boeken van uw reis.

Charter Klasse Tarieven

Let wel. U moet het tarief voor de uitreis optellen bij jet tarief voor de terugreis om het juiste retoertarief te krijgen.

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1 oktober — 12 december	$228	15 oktober — 25 december	$228
13 december — 23 december	$268	26 december — 6 januari	$268
24 december — 14 mei	$228	7 januari — 14 mei	$228

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